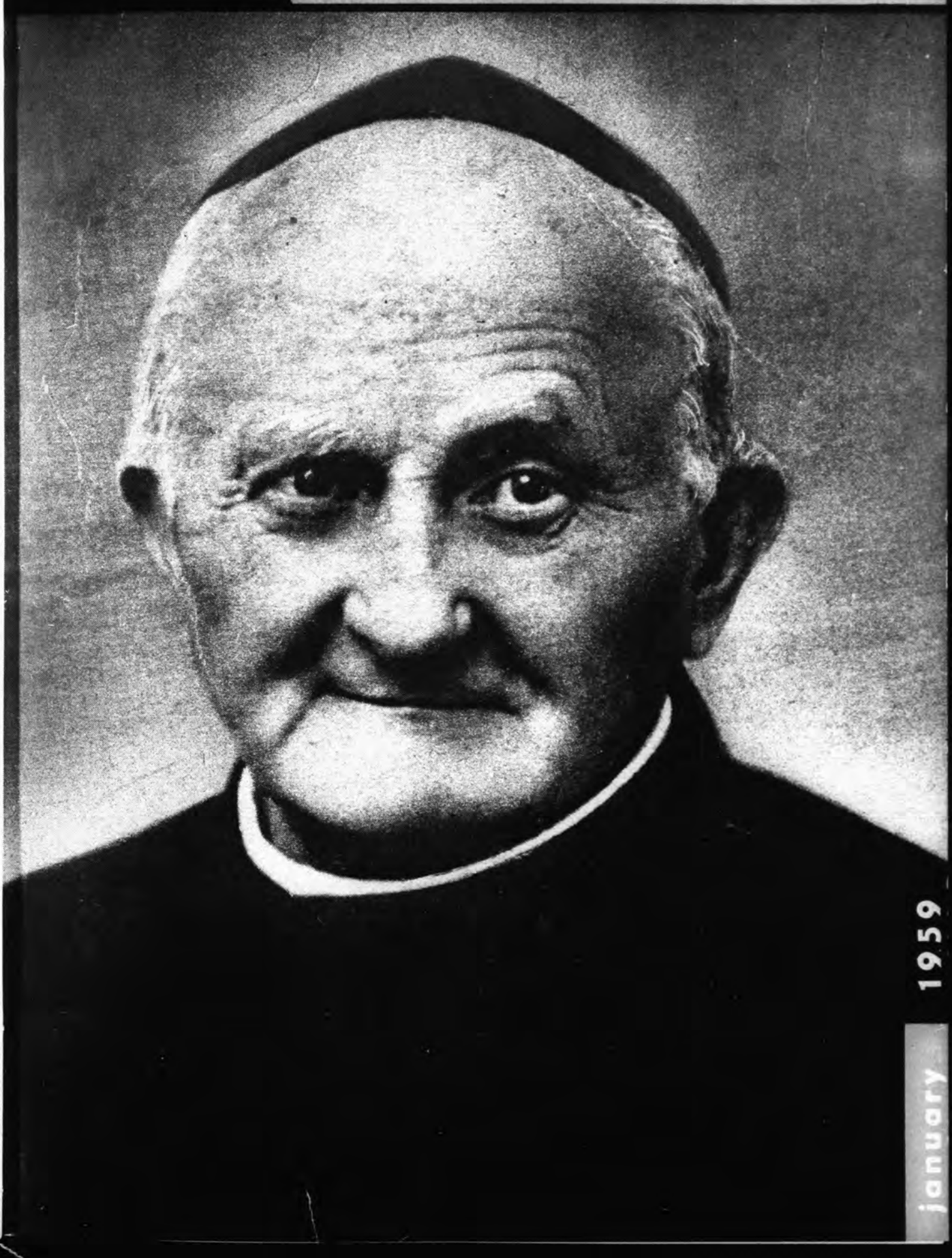
ST. AUGUSTINE'S

CATHOLIC

Messenger



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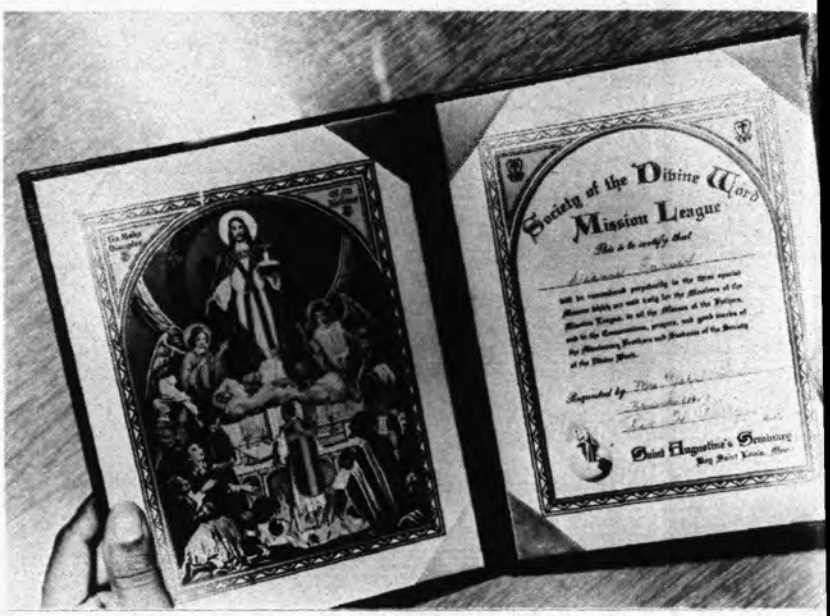
grant to them,
O Lord.

And let perpetual
light shine
upon them.



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Society of the Divine Word's
MISSION MASS LEAGUE

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MISSION MASS LEAGUE
c/o Father Provincial
Divine Word Missionaries
Bay Saint Louis, Mississippi

Dear Father: Enclosed is my request for enrollment as indicated below:

---------- **Living**
Year's membership $1.00 **Deceased**

---------- **Living**
Perpetual membership $10.00 **Deceased**

---------- **Living**
Perpetual family membership $25.00 **Deceased**

Please send the above pictured Certificate of Enrollment to:

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Mail Address ----------

City ---------- **Zone** ---- **State** ----

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VOL. XXXVI / NO. 1 / JANUARY, 1959

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- the Magazine with a Message

EDITORIAL 4
HOW TO TEACH CHILDREN TO PRAY / *Mary Reed Newland* 7
POPE JOHN XXIII / *Religious News Service* 8
THE CARPENTER PRIEST OF TEXAS / *Bob Giles* 13
THOUGHTS EVOKED BY A PICTURE 18
DISCRIMINATION AND CHRISTIAN CONSCIENCE / *U. S. Bishops* 20
RECRUITING FOR CHRIST AT MARYGROVE 23
ALONG THE DIVINE WORD MISSION TRAIL 24
SIGMA ALPHA SIGMA / *Alumni Page—National President writes* 25
BOYS AND GIRLS' CORNER / *A. Corne* 28

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Official Organ of Southern Province, Divine Word Missionaries
Member, CATHOLIC PRESS ASSOCIATION

Rev. Hubert Singleton, S.V.D., *Editor*

Rev. Arthur Winters, S.V.D. — Rev. Carlos Lewis, S.V.D.

Frater Thomas Potts, S.V.D.
Contributing Editors

Mr. Harold F. Hall, *Circulation Manager*

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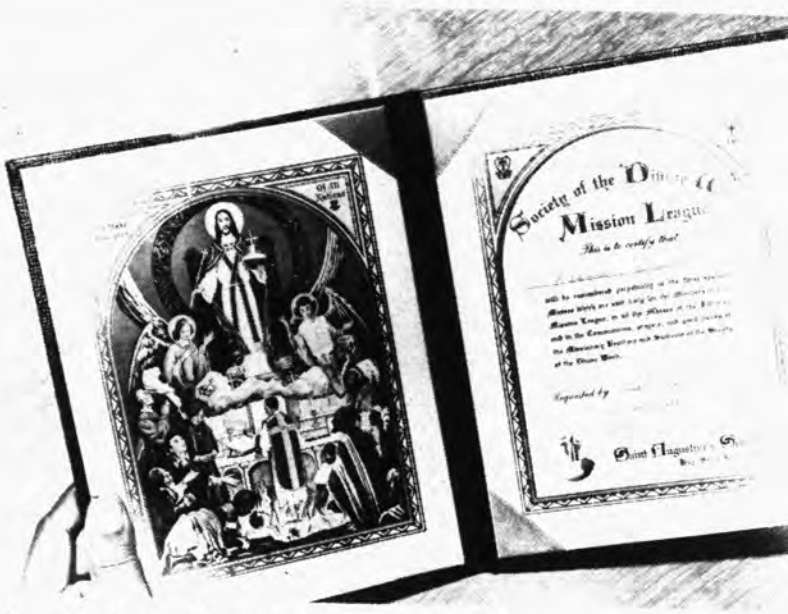

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The frail priest began his foundations in very adverse circumstances. Someone said of him when he proposed to help the pagans even while the Church was struggling in his own Germany, "That man is either a fool or a saint". The success story of Arnold Janssen's undertakings shows he was not a fool. His spiritual sons and daughters pray daily that the Church may recognize him as a saint. On the 15th of this month they observe the fiftieth year of his death.

Chair of Unity Octave

The Christian who reflects on it must often stand appalled at the widespread religious disunity prevalent in these Christian times. Particularly so,

This photograph, taken shortly before her death in 1935, is of Mother Lurana, foundress of the Sisters of the Atonement, who suggested the name Chair of Unity Octave for the period of prayer for religious unity observed annually by the Catholic Church from Jan. 18 to 25. Originally the prayer period was known as the Church Unity Octave. However, Mother Lurana suggested the name now used after the then Archbishop of Westminster, England, Francis Cardinal Bourne, had recommended another title so as to remove all possible misunderstanding by non-Catholics. Hailing the new title, the late Father Paul, founder of the Friars of Atonement at Graymoor and of the Unity Octave, said it "definitely declares that communion with the Chair of Peter is the only infallible and unfailing test of Catholic unity."

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January 18 marks the feast of the Chair of St. Peter at Rome. It is the feast of the primacy and supremacy of the Prince of the Apostles to whom the Lord said: "Thou art Peter and upon this rock I will build my Church." It expresses the authority and supremacy of the pope as Vicar of Christ living today in the personage of the Holy Father.

Eight days later, January 25, the Church celebrates the feast of the Conversion of St. Paul, struck down on the road to Damascus, who became God's firebrand in spreading the faith throughout the world. His conversion was a mystery and a miracle — a prototype of those who enter the Church and of all who work for the extension of God's kingdom on earth.

These two feasts mark the beginning and the conclusion of the Chair of Unity Octave, an annual crusade of prayer for religious unity. The Octave began in 1908 under Father Paul James Francis, S.A., founder of the Society of the Atonement at Graymoor, N. Y. It had a very unusual origin for a Catholic devotion — it began under Anglican auspices. But months later on October 30, 1909 the founder and his followers entered the Catholic Church.

The Octave is not a popular devotion as some of the novenas in the Church are. Its growth has been gradual rather than rapid. John Cardinal Montini of Milan has spoken of the Octave as "most important but difficult."

"The divisions of Christendom are deep and inveterate. National and ethnic feeling has rendered them characteristic; the history of centuries has

The division on this sign board hardly begin to reflect the many divisions in Christendom.

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But at the same time this reunion of Christendom is not impossible. Divine Wisdom asserted that He was the Good Shepherd and that some day there would be one fold and one shepherd.

The Chair of Unity signifies the Chair of Peter, the symbol of authority and of unity, the expression of the primacy of the Vicar of Christ over those who are members of the one flock.

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To come to a more concrete understanding of the disunity in religious belief prevailing among men, consider the following figures released by the United Nations agency:

Total world population	2,400,000,000
Catholics	420,000,000
Protestants	202,000,000
Orthodox	161,000,000
Mohammedans	296,000,000
Other Religions and Pagans	1,321,000,000

A New Year

A new year has been given to us. 1959 is our new gift from Him in whose Hands are contained the moments of time. As 1958 slipped into eternity we reflect on its duration. What deeds took place within its days.

Roaring rockets hurled telemetering instruments deep into space; nuclear submarines cruised beneath polar ice; huge jet planes swooshed commercial passengers across the ocean.

These were news making events, each in its way bound to affect the coming course of history. Throughout 1958 man exhibited time and time again his new found powers over nature. Yet in the face of his repeated conquests of nature through 1958 he continually failed to conquer *himself*. While his rockets and planes performed magnificently aloft he carried on shamefully below. 1958 saw him refuse to educate his children as he forced their schools to close; Communists massacre the innocent with an unending rain of high explosives; French and Algerian claw each other to death. Intolerance had a long field day. With a sigh of relief we watched 1958 fade into eternity. It was a hectic year in which man's material progress again far outstripped his spiritual growth.

The new year is but another chance given him to "strive after the spiritual gifts". Unless he grows spiritually and learns to love God and neighbor the new year may indeed bring wondrous material progress but never an end to national international friction. "Thou shalt love thy neighbor as thyself. But if you bite and devour one another, take heed or you will be consumed by one another." (Gal. 5, 14)

H. S.

HOW TO TEACH CHILDREN TO PRAY

By Mary Reed Newland

Author of We And Our Children

RADIO and TV announcers have been telling the story of a young child saying her prayers. It seems that as the child reaches the end of the Lord's Prayer, she lisps innocently, "And lead us not into Penn Station."

It is humorous to hear youngsters get confused in prayers they have memorized. But it would be wrong for us to make our attitude towards our children's prayers one solely of gentle amusement.

Our task of getting to know, love, and serve God is vitally important. The first and final steps to God are made through intimate prayer. The perfect time to start man's course to God is when the man is still a child.

Many people underestimate the ability of children to grasp spiritual truth. They are not surprised when little Jimmy makes a profound remark about his father or mother. It should not surprise them that children can learn a whole lot about God.

I have found from my own children that they can learn to memorize the Lord's Prayer at quite an early age. But the chances of their understanding its meaning are remote. However, it is possible to use the general pattern of the Lord's Prayer and give children a means of conversing with God in a way that makes sense to the child.

When the child says "Dear Jesus" he grasps that he is speaking directly to a Person. "Forgive us our trespasses" of the Lord's Prayer becomes for the child, "I am sorry, Blessed Jesus, and please help me not to be cross again." Right here preschoolers can learn that goodness is something which comes only with God's help.

Every child will offer petitions for his parents. "God bless Daddy and help him with his work. God bless Mommy . . ." My husband and I teach them the petition, "Please help us all to be saints." Sainthood looks fairly easy to a child, and children naturally desire to be saints. Only the adult appreciates how hard it is to be truly holy.

As I tuck in little John, I offer him something to think about. "Before you fall asleep, think about Baby Jesus and how He was just the same size as our Peter." It is helpful to remind children that Jesus helped His Mother with the dishes; that He probably had a cat to feed, and a garden to weed.

Strangely enough, a lot of people who never bother to pray themselves seem to feel that praying has a place in the child's training. Couldn't these parents take a lesson themselves from what they teach their children? After all, prayer is meant for all of us. No one outgrows his duty of serving God.

Children must be taught to eat proper food, and to keep themselves clean. They must brush their teeth too. But they must also be taught how to pray. This is one lesson no parent should fail to give his child.

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PICTURE STORY OF POPE JOHN XXIII

PAPAL BIRTHPLACE ▲

A crowd stands before the entrance to the little stone farmhouse at Sottto Il Monte, Italy, where the boy who was to become Pope John XXIII, Supreme Pontiff of the Holy See, was born. An improvised sign over the entrance reads, "The Holy Father John XXIII was born here on Nov. 25, 1881. Long live the Pope." The Roncalli family has lived in this little village in the foothills of the Alps for five centuries. A humble peasant family, three of the Pope's brothers still work the soil on the family farm.

POPE JOHN XXIII AS A SEMINARIAN

A priest for 54 of his 76 years, Pope John XXIII began his theological studies in Rome at the age of 19. Shown here as a student at the Apollinare seminary in the Italian capital, he was ordained on Aug. 10, 1904 at the church of Santa Maria in Monte Santo and said his first Mass in St. Peter's Basilica. From 1905 until the outbreak of World War I, the young priest served both as private secretary to Bishop Radini-Tedeschi of Bergamo and professor of church apologetics and patrology at the Bergamo seminary. ▼

PONTIFF AS WORLD WAR I SERGEANT

Conscripted into the Italian army during World War I, Pope John XXIII was assigned to a medical corps and given the rank of sergeant. This was the only time in his life that he wore a mustache. Later, promoted to the rank of lieutenant, he became a chaplain with the duty of attending the sick at military hospitals.

RELIGIOUS NEWS SERVICE PHOTOS

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Pope John XXIII, formerly Angelo Cardinal Roncalli, is shown in Venice in March, 1953, as he was escorted to the Basilica of San Marco to assume the post of Patriarch of Venice. In his honor, a colorful procession was held along the city's Grand Canal, witnessed by thousands of persons. The new Pontiff, 76, was Papal Nuncio to France before he was appointed Patriarch of Venice to replace Patriarch Carlo Agostini who died in December, 1952. Pope John XXIII had been one of 24 new cardinals created by Pope Pius XII in the January, 1953, consistory.

Pope John XXIII, (second from left), is shown in November, 1953, as one of the five new cardinals who received their Galeros, or Red Hats, from Pope Pius XII at Castelgandolfo, the papal summer residence which is 14 miles south of Rome.

MEDAL COMMEMORATES POPE'S CORONATION

To be coined in gold, silver and bronze, this commemorative medal of Pope John XXIII's coronation medal will be presented to those received in audiences by the Pontiff during his first year at the Vatican. Engraved by Vatican artist Prof. Aurelio Mistruzzi, one side shows an image of the Pope, with the inscription "Johannes XXIII Pontifex Maximus." The other depicts the Pontifical tiara, with a dove above it in an image of the sun, and the Latin words "Corona Aurea Super Caput Eius" (The Golden Crown is on His Head).

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S SERVICE PHOTOS

MEDAL COMMEMORATES POPE'S CORONATION

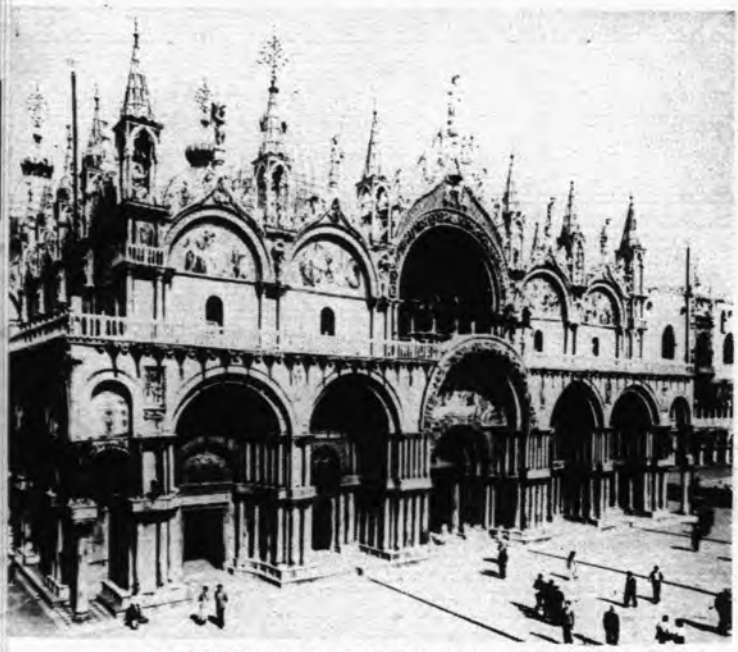
To be coined in gold, silver and bronze, this commemorative medal of Pope John XXIII's coronation medal will be presented to those received in audiences by the Pontiff during his first year at the Vatican. Engraved by Vatican artist Prof. Aurelio Mistruzzi, one side shows an image of the Pope, with the inscription "Johannes XXIII Pontifex Maximus." The other depicts the Pontifical tiara, with a dove above it in an image of the sun, and the Latin words "Corona Aurea Super Caput Eius" (The Golden Crown is on His Head).

POPE PIUS XII AND SUCCESSOR

Pope John XXIII is shown when, as Patriarch of Venice, he paid an Ad Limina visit to Pope Pius XII. Shortly afterward, the 76-year-old cardinal ascended the Throne of St. Peter to re-echo Pius XII's dramatic appeals for peace and to continue his fight against atheistic Communism to which some 800 million persons, or a third of the human race, are now directly or indirectly subjected.

NEW PONTIFF SHORTLY BEFORE ELECTION

Less than a week before he was elected to succeed Pope Pius XII, Pope John XXIII, was pictured in this pensive mood. The new Pontiff has been a priest 54 of his 76 years.



CATHEDRAL OCCUPIED BY POPE JOHN XXIII

St. Mark's Cathedral was the church occupied by Pope John XXIII when he was Patriarch of Venice. Built in 829, when Venetian merchants purchased the relics of St. Mark at Alexandria, the church was remodeled in the 11th century in imitation of the Basilica of the Apostles at Constantinople. The facade is decorated with mosaics of different periods. The four horses of gilded bronze above the great doorway once adorned the Arch of Trajan in Rome.

NEW PONTIFF AT BASILICA CONSECRATION IN MARCH

Pope John XXIII is shown in March, 1958, when, as Patriarch of Venice, he held a service outside the door of the new Basilica of St. Pius X in Lourdes, France, during solemn ceremonies consecrating the huge underground sanctuary. The ceremonies, which lasted two days, were attended by some 120,000 pilgrims, 25 archbishops and numerous priests and sisters.

POPE JOHN XXIII IS CROWNED

Pope John XXIII was crowned during coronation ceremonies on the towering center balcony of St. Peter's Basilica here. Shown adjusting the crown is Msgr. Enrico Dante, Prefect of Ceremonies, just seconds after Nicola Cardinal Canali, Pro-Dean of the College of Cardinals (right), had placed the jeweled tiara on the head of the 76-year-old Pontiff.

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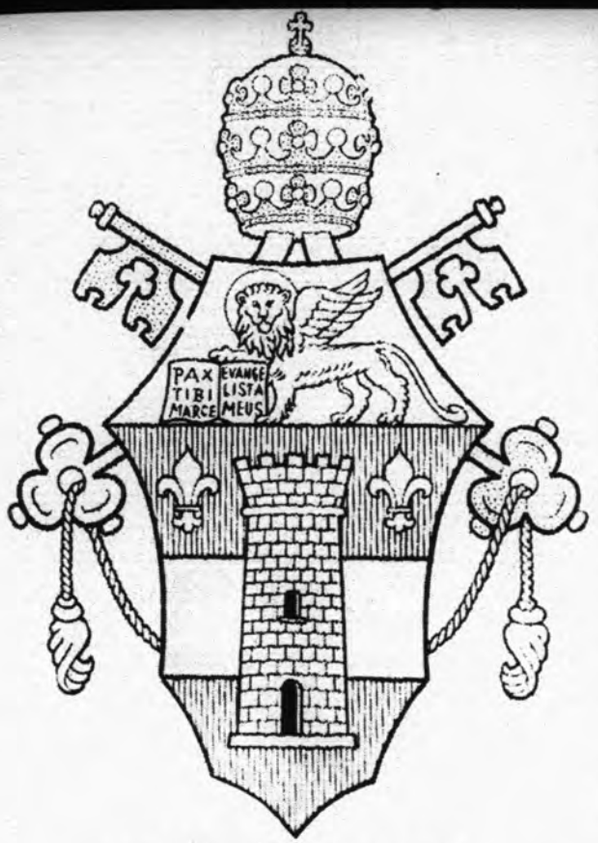
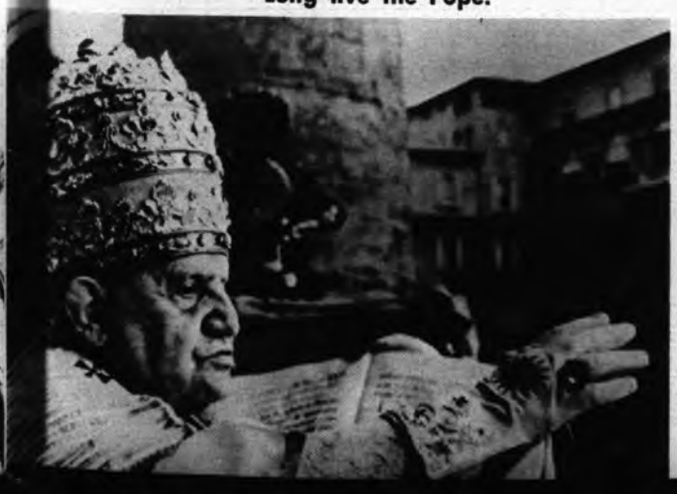


NEW POPE'S COAT OF ARMS

Pope John XXIII has chosen for his papal coat of arms his family insignia of a tower flanked by two lilies, with the addition of the Lion of St. Mark. The Lion of St. Mark is the emblem of Venice, where the new Pope, as Angelo Cardinal Giuseppe Roncalli, had been Patriarch since 1953. An open book held by the lion has the Latin inscription: "Peace to you, Mark my evangelist." Completing the design are the Papal tiara and the keys of St. Peter.

PONTIFF IMPARTS BLESSING AFTER CORONATION

Wearing his jewel-encrusted gold tiara, Pope John XXIII imparts the traditional blessing from the center balcony of St. Peter's Basilica after his coronation as the 262nd Pontiff of the Roman Catholic Church. In the background is one of the cameras which beamed the ceremony to millions of persons over a European television hookup. In St. Peter's Square itself, hundreds of thousands of statesmen, princes and peasants joined time and again in the thundering cry, "Vila il Papa!" Long live the Pope.



POPE TAKES POSSESSION OF ROME CHURCH

Pope John XXIII blessed the thousands of faithful who lined San Giovanni Square at Rome as he was born on his portable throne to take formal possession of the Basilica of St. John Lateran. The oldest church in this city, it is the Pontiff's cathedral in his capacity as Bishop of Rome.

FIRST FORMAL PORTRAIT

The first formal portrait of Pope John XXIII, this photo was taken the day after he was elected as Supreme Pontiff of the Roman Catholic Church. A short time later, addressing the Sacred College of Cardinals, he prayed for "divine enlightenment of the Church's persecutors" and appealed to the world's rulers to work for peace.

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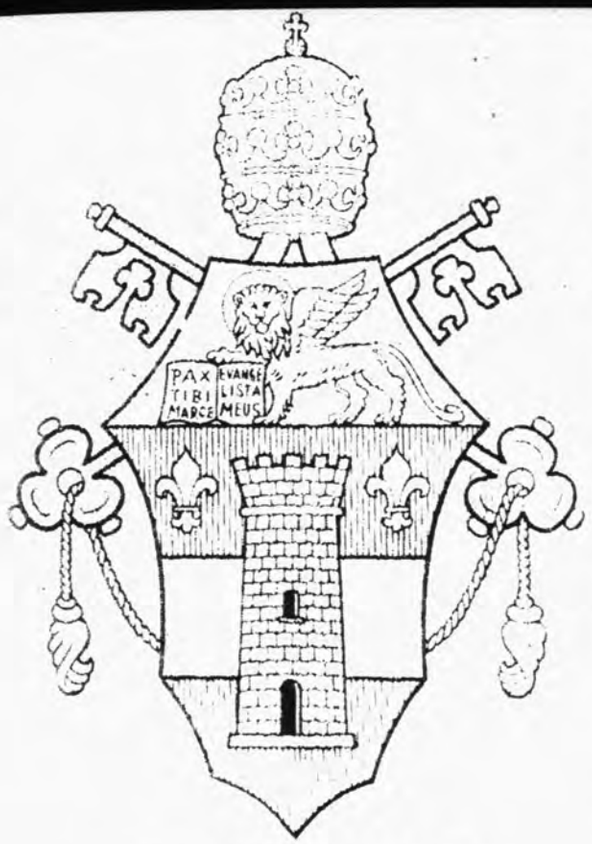

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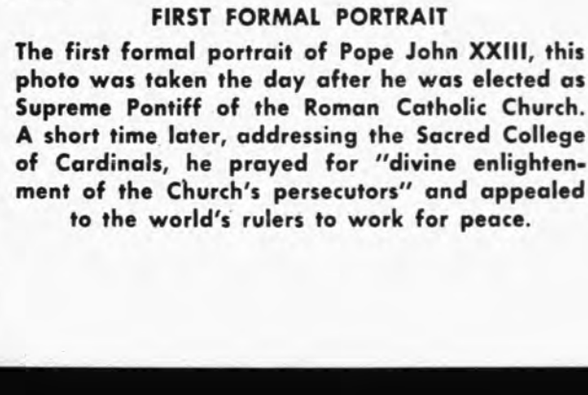

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A Burse or Scholarship of $5,000, invested, will support a seminarian until ordination. Then this same burse will be applied to another, and another, generation after generation.

Won't you please help us to complete burses so that worthy boys can reach their lofty goal, the missionary priesthood?

INCOMPLETE BURSES AT "ST. AUGUSTINE'S" — BAY ST. LOUIS, MISSISSIPPI

	Received	Total	Need
Blessed Martin de Porres No. 6	$161.25	$4,418.21	$ 581.79
St. Joseph	105.00	3,083.50	1,916.50
St. Jude	418.00	2,224.50	2,775.50
Little Flower	———	1,294.25	3,705.75
Our Lady of Fatima	1.00	1,712.00	3,288.00
Holy Ghost	———	1,092.15	3,907.85
St. Mathias	———	866.50	4,133.50
St. Elizabeth	———	588.00	4,412.00
St. Madeline Sophie Barat	2.00	485.50	4,514.50
Our Lady of Sorrows	———	379.76	4,620.24
St. Martha	———	367.00	4,633.00
Our Lady of Peace	11.00	18.00	4,982.00

AT "MARYGROVE", ARLINGTON, CALIFORNIA

Little Flower No. 2	$500.00	$3,685.50	$1,314.50
Sacred Heart	———	991.00	4,009.00
St. Anthony	46.00	373.00	4,627.00
St. Joseph	3.00	216.50	4,783.50
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Our Lord, Our Blessed Mother and the Saints will be pleased with your sacrifice to help supply priests to work among the neglected Colored, Mexicans and Japanese of the South. In this hidden way you will also have your own adopted priest sons or brothers for all time.

Dear Father Hunter:

I wish to assure you of my prayers and sacrifices for the education of worthy young boys for the priesthood. Please accept my offering of $ ..... towards the completion of your .....

..... burse for your seminary in .....

Name .....

Address .....

City ..... Zone ..... State .....

Send your contributions to: Father Hunter, S.V.D., Provincial
Bay St. Louis, Mississippi

The Carpenter Priest *of Texas*

Father Francis R. Weber, C.S.C

St. Joseph's Church, Killeen, Texas.

A Texas rough rider corraled in the school yard.

By Bob Giles

Father Francis R. Weber, C.S.C. was assigned to St. Edward's University High School at Austin, Texas immediately after ordination in 1935. The young priest began to take notice of the needs of the Negro citizens of the city. Making a door-to-door survey of the shacks in which lived the souls he desired to help, Father Weber found only two practicing Negro Catholics.

Even in the seminary Father Weber had the desire to work among the neglected Negroes of this country although the Congregation of the Holy Cross, of which he is a member, had no Negro missions at the time. So in January, 1936 when he was commissioned to start work among the Negroes of Austin he threw himself into it with abandon.

Since his future parishioners were so poor the priest decided to solicit funds elsewhere for a chapel. Some generous assistance from the White citizens of the city, who were not all opposed to the mission, and from friends elsewhere enabled him to purchase a small piece of property with a 5-room frame house on it.

With hammer, saw, and one helper he went about converting one of these rooms into a small chapel. The mission was formally opened and the first Mass was celebrated in the little chapel on January 12, 1936.

Others besides the original two Catholics began to attend the holy services. Soon some of them asked for instructions and Baptism. This was a good beginning. But Father was not satisfied. Already he had begun to dream of a church, neat enough to be a fitting place for the holy services and nice enough to make the parishioners proud of it. So he started begging again.

When the time came for building Father Weber took up his carpentering tools once more. The greatest part of the work—the hammering, sawing, painting—was done by the priest himself, with the help of Father George Baxter, C.S.C., who was then his assistant.

Meanwhile, these two zealous apostles had to keep up their priestly work of instructing converts, conducting services, visiting. Between these duties they had to find time to prepare meals since they could not afford to hire a cook.

The church was completed in 1938 and the number of converts increased steadily. The local people began to realize that Holy Cross Mission was sinking its roots.

Hardly had the white paint dried on the church before Father Weber began dreaming of a school. He hastily drew up plans for the school on common wrapping paper, had the plans approved and pitched in to raise the building from nothing.

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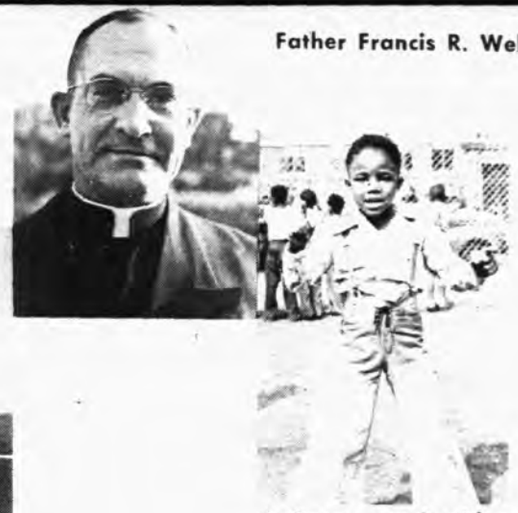

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The Rev. Moses Anderson, S.S.E., originally from Selma, Ala., was ordained to the Holy Priesthood on May 30, 1958. The ceremonies took place in the Cathedral of the Immaculate Conception, Burlington, Vt., and the officiating prelate was the Most Rev. Robert F. Joyce, D.D., Bishop of Burlington.

Father Anderson was the 1949 valedictorian at Knox Academy, Selma. His first two years of college work were spent at Xavier University, New Orleans. In 1951 he entered the novitiate of the Edmundite Fathers in Putney, Vt., and pronounced first vows on August 22, 1952. He completed his college course in 1954, graduating from St. Michael's College, Winooski Park, Vt.

From 1954 to 1958 Father Anderson studied theology at St. Edmund's Seminary, Burlington. He celebrated his First Solemn Mass at St. Elizabeth's Church, Selma. His mother, Mrs. Nancy B. Anderson, still resides in Selma.

The Society of St. Edmund, to which Father Anderson belongs, is engaged in educational, missionary and parochial work in the United States.

✦ ✦ ✦

Rev. Father Emilian Muschette, O.S.B., was ordained in June, 1958. Born in Washington, D.C., he is a graduate of St. John's University, Collegeville, Minn. The new priest studied theology at St. Maur's Priory, South Union, Ky. He is a veteran of World War II.

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ANOTHER NEGRO PRIEST FOR BROOKLYN

In June, 1958, Bishop Walter A. Foery, D.D., of Syracuse, N. Y., conferred the Holy Priesthood on the Rev. Jerome E. Nadine, a Negro seminarian. Father Nadine is the first Negro to be ordained in the diocese of Syracuse. He was ordained for the diocese of Brooklyn.

The newly-ordained clergyman is a native of Scranton, Pa., and received his early schooling in Catholic schools in Hoban Heights and Pittson, Pa. He later studied at Immaculate Conception Seminary, Huntington, N. Y.

Father William J. Rodgers is the first Negro priest of the diocese of Brooklyn. He was ordained in 1949.

"Catholicette"

THE CHRISTIAN FATHER

By John Zubaly

The Christian father of a child is a grown man—one who has grown up in the ways and teachings of Him. He is one who respects and is respected by his fellowmen as well as by his God. To a child he is a treasure from the Heavenly Father. To all humanity he is the backbone of the family leading the way to a true, Christian life. And the family, no one will dispute the fact, is an all-important part of the life of any community.

A true father brings daily a measure of Faith and happiness to his child or children. He does his best, day by day: although, at times, it seems that the children or child are not grateful for his honest efforts in caring for them.

A Christian father performs a great service to his family, country and God. He strives to do much more than provide food, shelter and clothing. He is a God-loving parent, and in his house he sees to it that God is known, loved and respected!

On Sundays he honors the Lord's Day by attending Mass with his family. The love of a father for his God remains with him every Sunday. No Sunday offers an excuse for him to take a day off from attending Mass. He is a praying father because he is a believing father.

In his role as a father on earth, he prays to his Heavenly Father with the familiar and joyous words . . . "Our Father Who Art In Heaven. . ."

A father with the true love of God is a man who has indeed grown up . . . GOD'S WAY!

Peter "Champ" Clark is a Catholic layman of New Orleans, Louisiana, widely known for his radio sportscasts and for his edifying Catholic life. The father of a young family, he takes time off yearly for a spiritual retreat.

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DIVINE WORD SEMINARY

BAY SAINT LOUIS, MISSISSIPPI

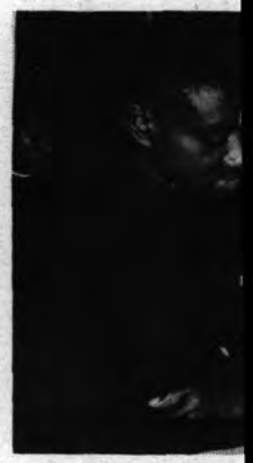
(Publishing office of the St. Augustine's CATHOLIC MESSENGER)

TO AFFORD our readers a glimpse into our religious home we thought to present the accompanying array of pictures. Every house of God is a unique place but we like to think that our seminary at Bay Saint Louis is particularly unique. We have in our family a more variegated assortment of settled veterans and eager eyed recruits than any seminary in our area. Our religious home is really a training school for missionaries. Our life is pleasant and busy as we try to work a good influence near and far.

— The Editors

Recruit from Vicksburg, Miss.

Brother Joseph of Abell, Maryland.



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The Brothers support our family with their dedicated labor. Some travel to distant missions. Many remain at the seminary.

Father Eckert has been with us a long time. Watch for next month's issue with its feature on this veteran.

Several devoted la our religious fami courage

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religious
nd busy

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Our chapel witnesses many solemn ceremonies.

In training.

Training future apostles of Christ.

Our seminary has seen many campus pets.

Several devoted laymen are attached to our religious family. They help and encourage us immensely.

This recruit came to us from Mobile, Ala.

They pray for many intentions.

INTENTIONAL SECOND EXPOSURE

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BAY SAINT LOUIS, MISSISSIPPI

(Publishing office of the St. Augustine's CATHOLIC MESSENGER)

TO AFFORD our readers a glimpse into our religious home we thought to present the accompanying array of pictures. Every house of God is a unique place but we like to think that our seminary at Bay Saint Louis is particularly unique. We have in our family a more variegated assortment of settled veterans and eager eyed recruits than any seminary in our area. Our religious home is really a training school for missionaries. Our life is pleasant and busy as we try to work a good influence near and far.

— The Editors

Recruit from Vicksburg, Miss.

Brother Joseph of Abell, Maryland.

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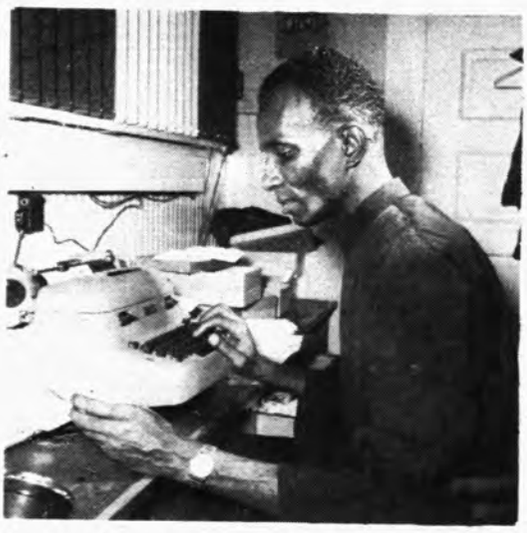

The Brothers support our family with their dedicated labor. Some travel to distant missions. Many remain at the seminary.

Father Eckert has been with us a long time. Watch for next month's issue with its feature on this veteran.

Several devoted lay
our religious family
courage us

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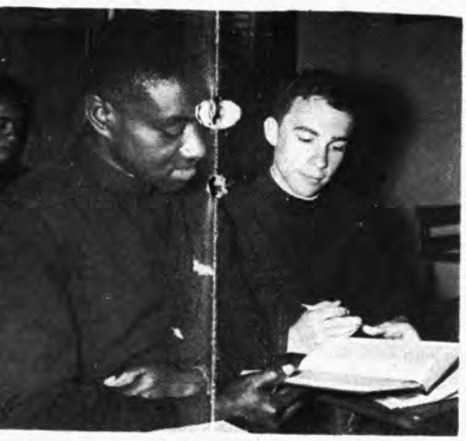
Our chapel witnesses many solemn ceremonies.



In training.

Training future apostles of Christ.

Our seminary has seen many campus pets.

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This recruit came to us from Mobile, Ala.

They pray for many intentions.

Thoughts Evoked by a Picture

At Erie, Pa. fireman Albert Anderson labored furiously but in vain to breathe life into 9 months old Walter Johnson, Jr. The tiny tot was overcome by smoke when his home burned recently. Little Walter was a Negro child.

By this dramatic shot the cameraman has frozen a thought-provoking picture.

When a human being's very life hangs in the balance color barriers are forgotten. This picture of a man's response to his neighbor's desperate plea demonstrates most vividly what Christ came to teach us, that we are all brothers, children of the same Father. True, the law of God is written in our hearts commanding us to act like brothers. But it often takes emergency's tragic hour to impel us to so act.

The fireman did right in trying to save the life of this smothering baby. Who is there that would disagree?

The baby had the right to a chance at life, the same as any human being. Is that not correct?

Fireman Anderson failed to save the baby and tragically it died. But anybody, including yourself, would have been overjoyed had the poor little tot pulled through. Am I not correct?

Then if you would rejoice had this human being won life, why are you not saddened at the kind of life he would win? Little Walter Johnson was a Negro.

—H. S.

THE CARPENTER PRIEST

(*Continued from Page* 13)

proper medical care. "My heart was touched many times when a Negro badly in need of hospitalization was refused admission at the local hospitals", said Father Weber.

The original Holy Cross Hospital provided beds for 12 adults.

The present Holy Cross Hospital at Austin has 50-beds accommodations.

Austin's Negroes needed a hospital. Father set out to get one for them. He laughs at the recollection of the days he trudged Austin's streets begging for the new project. Folks were getting tired hearing his knocks at the door. First it was for a chapel, then a church, then a school, and now a hospital! The priest seldom contacted wealthy persons for sizeable donations. It was a stream of nickels and dimes which gave him courage to continue his appeal. "When the initial payment of $700 was made I signed a promissory note for $1,700, payable in 90 days. My faith in Providence was rewarded and after a struggle the note was met. The hospital site was ours."

When the building started again it was Father Weber's hammer and saw which did the major share of the work. The passersby, seeing the young man with the sleeveless shirt, overalls, and the battered felt hat hammering away would never have guessed that he was a priest.

Meanwhile, Father enlisted the hearty approval of all with whom he discussed the hospital project. Local doctors were all for it. Friends in Austin, in other parts of Texas, and back home in Detroit sent donations.

After sixteen months of hard work the Holy Cross Hospital was completed. It was opened on August 29, 1940. Erected at a cost of $20,000, the two-story frame building with an L shaped floor plan, contained four units: one each for men, women, children, and infants. Twelve beds were available for adults, four for children. There were eight basinettes. The hospital also had an office, waiting room and operating room on the ground floor. Living quarters for four sisters were on the second floor.

Father purchased surplus equipment from the hospital at Tom Miller Dam site. Other equipment was donated by Austin's Seton Hospital.

The staff included four Franciscan Missionary Sisters of the Immaculate Conception of the Mother of God. They are popularly called the Immaculata Sisters. One of them, Dr. Celine Heitzman, is a registered physician with an M. D. from George Washington University. She is sup-

Bishop Louis J. Reicher of the Austin Diocese.

(*Continued on Page* 27)

INTENTIONAL SECOND EXPOSURE

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(*Continued on Page 27*)

Discrimination
and Christian Conscience

Highlights from the statement of the Bishops of the U.S. given at their annual meeting in Washington, D.C.

Our nation now stands divided by the problem of compulsory segregation of the races and the opposing demand for racial justice.

The heart of the race question is moral and religious. It concerns the rights of man and our attitude toward

Bishop Albert Fletcher of Little Rock. Although Bishop Fletcher's see city is presently teeming with racial hatred, his diocesan newspaper nevertheless with Christian courage printed on its front page in bold letters the statement of the Bishops on Discrimination and Christian Conscience.

our fellow man. If our attitude is governed by the great Christian law of love of neighbor and respect for his rights, then we can work out harmoniously the techniques for making legal, educational, economic, and social adjustments. But if our hearts are poisoned by hatred, or even by indifference toward the welfare and rights of our fellow men, then our nation faces a grave internal crisis.

No one who bears the name of Christian can deny the universal love of God for all mankind.

Our Christian faith is of its nature universal. It knows not the distinctions of race, color, or nationhood.

The love of Christ, and the love of the Christian, knows no bounds. In the words of Pope Pius XII, "All men are brothered in Jesus Christ; for He, through God, became man, became a member of the human family, a brother of all." (May 27, 1946)

Archbishop Joseph Francis Rummel of New Orleans. Well known to all are the efforts which this prelate has made to establish in his people a Christian conscience on the question of racial justice.

Even those who do not accept our Christian tradition should at least acknowledge that God has implanted in the souls of all men some knowledge of the natural moral law and a respect for its teachings. Reason alone taught philosophers through the ages respect for the sacred dignity of each human being and the fundamental rights of man. Every man has an equal right to life, to justice before the law, to marry and rear a family under human conditions, and to an

(*Continued on Page 22*)

1858 CENTENARY OF LOURDES 1958

Replica of Our Blessed Lady as she appeared to St. Bernadette in the Grotto at Lourdes.

This year . . . marks the 100th anniversary of the Apparitions of Our Blessed Lady to Bernadette Soubirous at Lourdes, high in the Pyrenees Mountains of Southern France. Between Feb. 11th and July 16th, Our Lady appeared on eighteen occasions to the peasant girl, who was later canonized St. Mary Bernard of the Sisters of Charity of Nevers.

Lourdes, the scene of miracles each year, has become the most famous Marian pilgrimage shrine of this present day. To mark this centenary, millions from all over the world will travel to Lourdes this year to beg cures of their physical afflictions, although the material favors are insignificant beside the spiritual potency of Lourdes.

TO COMMEMORATE...

the Marian Year of Lourdes, we are establishing a BURSE IN HONOR OF OUR LADY OF LOURDES and invite you to contribute towards it. It is intended to be a Burse made up of offerings exclusively from subscribers of "St. Augustine's Messenger." We know that you will want to add your alms and have a part in this commemorative Memorial.

A BURSE consists of a sum of $5,000, which as specified by Canon Law is then invested safely. The Burse is assigned to one particular seminarian preparing for the priesthood, and the interest accruing from it supports this particular seminarian during his 14 years of study. Once ordained, the Burse is assigned to another seminarian, and on and on in perpetuity.

Amount Received to date: $1,117.51

An offering of a mere **QUARTER (25¢)** from **each** of our readers and subscribers will insure a Burse in honor of Our Lady of Lourdes for both St. Augustine's and Marygrove Seminaries. Our Lady will appreciate the little sacrifice!

Merely attach 25c with a bit of scotch or adhesive tape, slip it into an envelope and mail it to:

DIVINE WORD MISSIONARIES
BAY SAINT LOUIS,
MISSISSIPPI

Dear Father Hunter:

I am happy to add my quarter to help establish the Burses in honor of Our Lady of Lourdes for your seminaries. Please remember my intentions in your Masses and the prayers of the seminarians.

Gratefully,

Name .....

Address .....

City ..... Zone ..... State .....

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DISCRIMINATION

(*Continued from Page* 20)

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From these solemn truths, there follow certain conclusions vital for a

Archbishop Patrick A. O'Boyle of Washington, D.C.

proper approach to the problems that trouble us today. First, we must repeat the principles—embodied in our Declaration of Independence — that all men are equal in the sight of God. This fact confers upon all men human dignity and human rights.

Secondly, we are bound to love our fellow man. The Christian love we bespeak is not a matter of emotional likes and dislikes. It is a firm purpose to do good to all men, to the extent that ability and opportunity permit.

The question then arises: can enforced segregation be reconciled with the Christian view of our fellow man? In our judgment it cannot, and this for two fundamental reasons.

1) Legal segregation, or any form of compulsory segregation, in itself and by its very nature imposes a stigma of inferiority upon the segregated people.

2) It is a matter of historical fact that segregation in our country has led to oppressive conditions and the denial of basic human rights for the Negro. This is evident in the fundamental fields of education, job opportunity, and housing. Flowing from these areas of neglect and discrimination are problems of health and the sordid train of evils so often associated with the consequent slum conditions.

One of the tragedies of racial oppression is that the evils we have

Archbishop Joseph E. Ritter of St. Louis had the approval of Christian consciences everywhere when over a decade ago he urged his people to the practice of racial justice, especially in education.

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Negro citizens wish an education that does not carry with it any stigma of inferiority. They wish economic advancement based on merit and skill. They wish their civil rights as American citizens. They wish acceptance based upon proved ability and achievement. No one who truly loves God's children will deny them this opportunity.

To work for this principle amid passions and misunderstandings will not be easy. It will take courage. But quiet and persevering courage has always been the mark of a true follower of Christ.

We urge that concrete plans in this field be based on prudence. Prudence may be called a virtue that inclines us to view problems in their proper perspective. It aids us to use the proper means to secure our aim.

For the welfare of our nation we call upon all to root out from their hearts bitterness and hatred. The tasks we face are indeed difficult. But hearts inspired by Christian love will surmount these difficulties.

Recruiting for Christ at Marygrove

Student body at "Marygrove." Father Robert Pung, S.V.D., founder of the seminary, stands at center. At left, Father William Adams, S.V.D., Prefect and at right, Father George Heffner, assistant Prefect.

The Future Priest Club is an organization founded by Father Charles Erb, S.V.D. In the South and West in recent years it was reactivated by Father Robert Pung, S.V.D. The club is Father Graham's means of contact with possible recruits.

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We were not surprised. We expected good results from Father Graham for he did not enter the work entirely handicapped. On the contrary, his warm personality and great sense of dedication fitted him most ideally for recruiting. May God continue to bless his work. —H.S.

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Statistics of souls under care—Divine Word Missionaries—Southern Province, U.S.A.—January 1, 1959.

	Missionaries	Parishioners	Infant Baptisms	Adult Baptisms
ARCHDIOCESE OF NEW ORLEANS, LA.				
Pointe-a-la-Hache, St. Thomas (1 mission at Davant)	1	975	45	3
Belle Chasse, O. L. of Perpetual Help (2 missions at Jesuit Bend, Myrtle Grove)	2	1200	43	8
Bertrandville, Assumption	1	200	—	—
ARCHDIOCESE OF SAN FRANCISCO, CALIF.				
San Francisco, St. Benedict the Moor	1	525	28	7
St. Francis Xavier	3	350	12	10
Oakland, St. Patrick	2	850	48	15
ARCHDIOCESE OF LOS ANGELES, CALIF.				
Los Angeles, St. Leo	2	—	—	—
DIOCESE OF NATCHEZ-JACKSON, MISS.				
Vicksburg, St. Mary	2	540	18	30
Jackson, Holy Ghost	1	330	17	22
Christ the King	1	103	8	4
Yazoo City, St. Francis	2	178	12	50
Clarksdale, Immaculate Conception	1	92	16	1
Mound Bayou, St. Gabriel	1	67	2	5
Greenville, Sacred Heart	1	272	16	23
Bay Saint Louis, St. Rose de Lima	1	800	35	4
Meridian, St. Joseph	1	123	0	11
Hattiesburg, Holy Rosary,	1	74	1	0
DIOCESE OF LAFAYETTE, LA.				
Lafayette, Immaculate Heart of Mary (1 mission at Mouton Switch)	2	4000	224	6
St. Martinville, Notre Dame (1 mission at St. John)	2	3610	161	15
Elton, St. Joseph (1 mission at Basile)	1	1054	55	2
Broussard, St. Joseph (3 missions at Cade, Burke, Long Plantation)	1	1650	50	0
Duson, St. Benedict the Moor (1 mission at Scott)	1	1097	59	0
Jeanerette, Our Lady of the Rosary (2 missions at Four Corners, Glencoe)	1	780	42	1
Franklin, St. Jules (1 mission at Verdunville)	1	428	26	8
Washington, Holy Trinity	1	480	22	2
Maurice, St. Joseph	1	685	23	2
DIOCESE OF LITTLE ROCK, ARK.				
Little Rock, St. Bartholomew	1	168	4	15
North Little Rock, St. Augustine	1	133	11	10
Pine Bluff, St. Peter	1	321	10	21
St. Raphael	2 (1 priest, 1 brother)	168	4	15
DIOCESE OF AUSTIN, TEXAS				
Luling, St. John Evangelist	1	500	25	0
Giddings, St. Margaret (1 mission at Pine Oak)	1	297	13	0
Waco, St. John	1	38	2	12
TOTAL	47	22,088	1,032	302

*Lafayette, La. Holy Rosary Institute, priests 2, brothers 2, sisters 10, lay teachers 5, pupils: (grammar) 61, (high) 342

Samuel Buford
National President
Sigma Alpha Sigma Association

To the Members of the Sigma Alpha Sigma Association:

Some months have passed since I have written you via the columns of St. Augustine's Catholic Messenger. Certainly, this long silence was not because I had lost interest in our Alumni Association. On the contrary, I have been thinking a great deal about the Association and you the members.

Father Powell came to Mobile, Ala. to confer with me in October. He stated he had found a great enthusiasm among the Alumni in Washington, D.C. and that he had been successful in assisting in the formation of a chapter there. Alumni throughout the country may read of this in the November issue of the MESSENGER on page 280. Father Powell conveyed my congratulations to this newest chapter in November, before he sailed for Rome.

We are grateful to the Very Rev. Robert C. Hunter, S.V.D., Provincial of the Southern Province for returning our page to the MESSENGER. Through it we will keep members informed of the doings of the Association, especially of the formation and meetings of other chapters during the year of 1959. All Alumni are asked to say a prayer that our campaign to organize other chapters in key areas during the next year will meet with success.

Father Powell assures us of the enthusiastic approval and backing of both Father Provincial Hunter and Father Rector Perry of the Seminary. In our next communication, we hope to be able to announce the priest at the seminary who will be named "liaison" officer for the Association. Likewise, we hope to report on our conferences with Father Provincial Hunter and Father Rector Perry in the January issue.

Finally, here is something to think about: The Silver Sacerdotal Jubilee of the first priests ordained at St. Augustine's Seminary will take place in the spring of 1959 in Bay St. Louis. Some Alumni have mentioned that this would be an ideal time and occasion to have a national meeting at the Seminary in conjunction with this celebration. Think this over and write me about it.

Fraternally yours,
Samuel Buford (National President)
962 Adams St.
Mobile, Alabama.

HIS MOTHER

by V. C. Crum

Lovely Mary, Lady of Grace,
Queen of all kingdoms,
Bride of all innocence,
Wisest of creatures, fairest of face!

Honored and crowned by angels,
Tilted and implored by men,
Called Mary, the humblest of women.

But God's Gift of Love to you
Surpasses all glory of name
And Crown. HE chose *you*
To become His Mother
On earth, and for your heaven too!

INTENTIONAL SECOND EXPOSURE

Along the DIVINE WORD MISSION TRAIL

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ARCHDIOCESE OF LOS ANGELES, CALIF.				
Los Angeles, St. Leo	2	—	—	—
DIOCESE OF NATCHEZ-JACKSON, MISS.				
Vicksburg, St. Mary	2	540	18	30
Jackson, Holy Ghost	1	330	17	22
Christ the King	1	103	8	4
Yazoo City, St. Francis	2	178	12	50
Clarksdale, Immaculate Conception	1	92	16	1
Mound Bayou, St. Gabriel	1	67	2	5
Greenville, Sacred Heart	1	272	16	23
Bay Saint Louis, St. Rose de Lima	1	800	35	4
Meridian, St. Joseph	1	123	0	11
Hattiesburg, Holy Rosary,	1	74	1	0
DIOCESE OF LAFAYETTE, LA.				
Lafayette, Immaculate Heart of Mary (1 mission at Mouton Switch)	2	4000	224	6
St. Martinville, Notre Dame (1 mission at St. John)	2	3610	161	15
Elton, St. Joseph (1 mission at Basile)	1	1054	55	2
Broussard, St. Joseph (3 missions at Cade, Burke, Long Plantation)	1	1650	50	0
Duson, St. Benedict the Moor (1 mission at Scott)	1	1097	59	0
Jeanerette, Our Lady of the Rosary (2 missions at Four Corners, Glencoe)	1	780	42	1
Franklin, St. Jules (1 mission at Verdunville)	1	428	26	8
Washington, Holy Trinity	1	480	22	2
Maurice, St. Joseph	1	685	23	2
DIOCESE OF LITTLE ROCK, ARK.				
Little Rock, St. Bartholomew	1	168	4	15
North Little Rock, St. Augustine	1	133	11	10
Pine Bluff, St. Peter	1	321	10	21
St. Raphael	2 (1 priest, 1 brother)	168	4	15
DIOCESE OF AUSTIN, TEXAS				
Luling, St. John Evangelist	1	500	25	0
Giddings, St. Margaret (1 mission at Pine Oak)	1	297	13	0
Waco, St. John	1	38	2	12
TOTAL	47	22,088	1,032	302

*Lafayette, La. Holy Rosary Institute, priests 2, brothers 2, sisters 10, lay teachers 5, pupils: (grammar) 61, (high) 342

The Sigma Alpha Sigma Club

..SHOULD OLD ACQUAINTANCE BE FORGOT!

Samuel Buford
National President
Sigma Alpha Sigma Association

To the Members of the Sigma Alpha Sigma Association:

Some months have passed since I have written you via the columns of St. Augustine's Catholic Messenger. Certainly, this long silence was not because I had lost interest in our Alumni Association. On the contrary, I have been thinking a great deal about the Association and you the members.

Father Powell came to Mobile, Ala. to confer with me in October. He stated he had found a great enthusiasm among the Alumni in Washington, D.C. and that he had been successful in assisting in the formation of a chapter there. Alumni throughout the country may read of this in the November issue of the MESSENGER on page 280. Father Powell conveyed my congratulations to this newest chapter in November, before he sailed for Rome.

We are grateful to the Very Rev. Robert C. Hunter, S.V.D., Provincial of the Southern Province for returning our page to the MESSENGER. Through it we will keep members informed of the doings of the Association, especially of the formation and meetings of other chapters during the year of 1959. All Alumni are asked to say a prayer that our campaign to organize other chapters in key areas during the next year will meet with success.

Father Powell assures us of the enthusiastic approval and backing of both Father Provincial Hunter and Father Rector Perry of the Seminary. In our next communication, we hope to be able to announce the priest at the seminary who will be named "liaison" officer for the Association. Likewise, we hope to report on our conferences with Father Provincial Hunter and Father Rector Perry in the January issue.

Finally, here is something to think about: The Silver Sacerdotal Jubilee of the first priests ordained at St. Augustine's Seminary will take place in the spring of 1959 in Bay St. Louis. Some Alumni have mentioned that this would be an ideal time and occasion to have a national meeting at the Seminary in conjunction with this celebration. Think this over and write me about it.

Fraternally yours,
Samuel Buford (National President)
962 Adams St.
Mobile, Alabama.

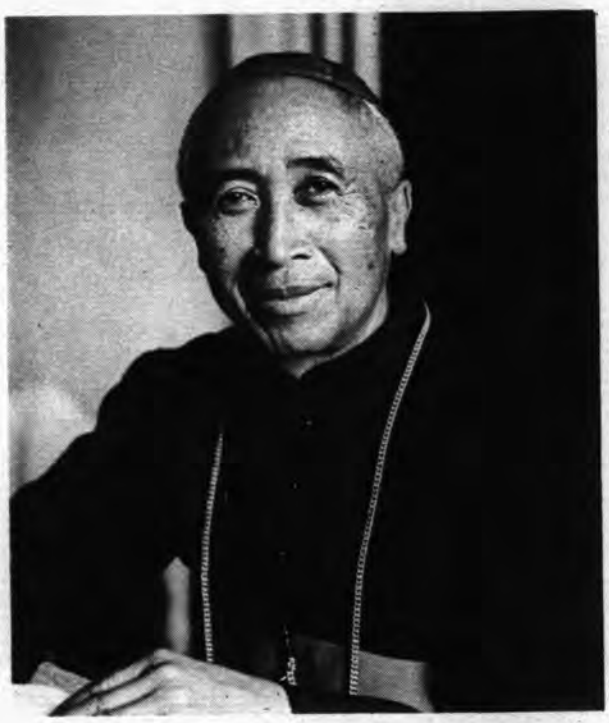
HIS MOTHER

by V. C. Crum

Lovely Mary, Lady of Grace,
Queen of all kingdoms,
Bride of all innocence,
Wisest of creatures, fairest of face!

Honored and crowned by angels,
Tilted and implored by men,
Called Mary, the humblest of women.

But God's Gift of Love to you
Surpasses all glory of name
And Crown. HE chose *you*
To become His Mother
On earth, and for your heaven too!



The Most Rev. Edward Rainavo, D.D., was consecrated Bishop on September 21,1958. The 63-year old native-born Madagascan was appointed by Pope XII to head the see of Miarinarivo, Madagascar, in July, 1958. Ordained in 1925 to the priesthood, Bishop Rainavo heads a see which has nearly 40,000 Catholics. He succeeds Bishop Ignatius Ramarosandratana, first local Madgascan priest to be raised to the episcopacy, who died in 1957.

Bishop Rainavo is the 25th Catholic Bishop of African descent.

AMERICAN NEGRO PRIEST ORDAINED IN ROME

The first American Negro Seminarian to enroll in the century-old North American College was ordained to the Holy Priesthood on December 20,1958. Officiating at the ordination ceremony was the Most Rev. Martin J. O'Connor, J.C.D., rector of the college.

The newly-ordained priest is the Rev. Thomas P. Hadden, a native of Raleigh, N.C. He is the son of Rev. Thomas G. Hadden, a deceased Methodist minister, and Clarice Mallette Hadden, also deceased.

Born on May 31, 1929, Father Hadden when a youngster attended St. Monica's School in Raleigh and embraced the Catholic faith while in the eighth grade. He made his high school studies at Our Lady of Victory High School, Portsmouth,Va., and St. Augustine's Seminary, Bay St. Louis, Miss., graduating from the latter in 1949.

Father Hadden made his college course at St. Meinrad Seminar, St. Meinrad, Indiana. He went to Rome in the fall of 1955 where he took up residence at the North American College and follows theological courses at the Gregorian University. He will complete the four-year theological course in June, 1959.

Assisting the new priest during the ordination ceremony was the Very Rev. Robert E. Pung, S.V.D., American consultor of the Society of the Divine Word in Rome, and former

rector of St. Augustine's Seminary,Bay St. Louis, Miss. At the celebration of his first Holy Mass, Father Hadden was assisted by another American Negro priest, Father Robert E. Pittmann, S.S.S., also a student in Rome.

The Bishop of Raleigh is the Most Rev. Vincent S. Waters, D.D. He will assign Father Hadden to a post after the latter's return from Rome in July, 1959.

THE CARPENTER PRIEST

(*Continued from Page* 19)

posedly the first nun to practice medicine in service of the public. Dr. B. E. Connor, an outstanding Negro doctor of Austin, was and still is visiting physician.

Although the hospital lacked adequate facilities, it was possible to carry on major surgery. Preparation for a major operation required one week's time! The staff resorted to pressure cookers, wash tubs and kettles to sterilize goods, instruments, etc. After a long begging tour in the cities of the North and East Father Weber secured some of the more essential equipment.

The frame building gave gallant service for almost a decade. But from the beginning Father knew its life would not be a long one. Soon the patients would be too many for it to hold and before long the American Medical Association would gently remind Father that frame hospitals are fire hazards. Sure enough by 1948 the priest had to consider rebuilding. But he had already looked ahead and bought property, so this time he would not have to start from scratch.

His Excellency, Bishop Louis J. Reicher, Bishop of Austin, gave permission for the new project. The Bishop envisioned a large, modern structure. The new Holy Cross Hospital was to be a truly Catholic and American institution. It would be open to all regardless of race. James P. Nash and Herman Brown, Austin residents, realized the vast amount of good the new Holy Cross Hospital could do. They started the ball rolling by pledging $50,000 toward a $700,000 structure. To make up the huge difference Father Weber once more had to take to the road with his appeal.

Living a Spartan life in the tiny rectory near the mission, doing his own cooking, praying constantly, the hard working priest realized his cherished dream after months of impossible exertion. The new Holy Cross Hospital was completed and offered to the people of Austin fifty beds for the sick.

Today, deep in the heart of Texas, Whites, Mexicans, and Negroes are cared for by White, Mexican, and Negro nurses and doctors. Attached to the hospital is a school of practical nursing where girls of any race can train. The school is state approved and is fully accredited by the National Association for Practical Nurse Education.

Father Weber did not remain at Austin very long after the hospital's permanent structure was raised. He was missioned to do parish work on the Texas prairies. Presently he is at Killeen, Texas.

"We have built a brick church here", he says, "and with the help of soldiers from Fort Hood I have built a rectory on the ten acres we purchased. We also built a school having two class rooms. Our holy services are attended by 700 people of all races. Incidentally, ours is the first grammar school in these parts to admit pupils with no regard to their race.

"As at the beginning of our work in Austin we depend very much on St. Joseph, the carpenter, to get our work done", the good priest states.

It is the superior of Father Weber who said of him: "Father Weber and I studied together for many years. I knew him well. One of the things I remarked about him in our student days was his willingness to do things for others, to do hard work. And I do not have to tell you that Father Weber personally did much of the work in building Holy Cross Mission and both Holy Cross Hospitals. Does this not recall to mind that the Master Himself was a carpenter?"

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Boys' and Girls' CORNER

Dear Boys and Girls:

Here's wishing all of you a Holy and Happy New Year! May God always be with you throughout 1959 and may you always walk with God, in this year He has given you.

A new year is always the time for resolutions to be made. My resolution this year is to offer more prayers for the conversion of sinners. It would be a wonderful thing for you if your resolution would be such as to help others or bring them closer to God. Such as to pray for all boys and girls throughout the world, especially those who have never learned of the Catholic religion. If you did this, you would become a missionary by your prayers, like the Little Flower of Jesus, St. Therese, was. Whatever your New Year's resolution is, do your best to keep it, for in keeping it you can benefit yourself and others.

* * *

MY MAIL BAG

Dear A. Corne,

I am back again in the CORNER. Around this area most of the children play with hula hoops. I was considering getting one myself. But when I looked around and saw I had more toys than time to play with them, then I decided to send the money to the missions instead of buying a hula hoop. Enclosed you will find one dollar to use for your fine mission work.

I am eleven years old and in the sixth grade and go to school in a small country town in Berger, Missouri. It is St. Paul's School. I also started taking piano lessons about two months ago. So I am very busy now. I had better close now. A friend of the CORNER,

Clara Biggerstaff
Hermann, Missouri

Dear Clara, I am sure that your sacrifice of the hula hoop for the missions pleased God very much. The good that you have done will only be known fully in Heaven. I hope your piano lessons are coming along alright. May God bless and keep you always.

* * *

Dear A. Corne,

My name is Dorothy Myles. I am fourteen years old. I am in the Ninth Grade. My teacher's name is Sister Myriam. She is so nice to me. This is my first letter since I have been getting the MESSENGER. I am a Catholic. I was baptized on January 23, and I received my first Holy Communion on the 25 of January. That was in 1957. I have one brother and no sister. I live with my aunt. My Mother and Father are dead. I go to St. Francis School. I forgot to tell you I was confirmed on March 10 in 1957. I like to read the MESSENGER very much. Sincerely yours,

Dorothy Myles
Yazoo City, Miss.

Welcome to the CORNER, Dorothy. You will meet many other fine youngsters here, who like to write and tell about themselves. You will read about many who are active in doing things for the missions. Pray often for the boys and girls in poor missions here in the South, that they may all be able to receive Baptism and Confirmation some day just as you have.

* * *

Dear A. Corne,

I am writing to you because I don't have anybody to write to. My name is Linda Nalbone. I am in the fourth grade and I hate arithmetic, but I try to do my arithmetic good. I am printing because I write too sloppy. I will send in my autobiography soon. I think I know the answer to Father Smiley's initials. They are Inky Mink. (I am not sure they are right, but I tried.) Love,

Linda Susan Nalbone
Dunkirk, N.Y.

Write as often as you like, Linda. I will be glad to hear from you. Look for the correct answer to Father Smiley's initials later on in the CORNER. In the meantime keep working on that arithmetic and that handwriting.

* * *

Dear A. Corne,

I am in a combined grade in St. Mary's School, South River, New Jersey. My teacher is Sister M. Celeste. This past August my grand-

mother died. Will you please pray for her. Enclosed is a holy picture and 10¢ in honor of Our Lady of the Rosary. If you have any statues or holy pictures of Our Lady of the Rosary or St. Rita will you please send them to me? I also would like to know the address of Mr. S. M. Michael Moduthagam in South India for a pen-pal? I have two brothers, Henry 15, and Andrew 28, and two sisters, Jane 21, and Dorothy 24. Will you please pray for them. I am twelve years old. I have just received a copy of the MESSENGER and I think it is a wonderful magazine. God be with you. I will pray for you always. I receive Holy Communion every Sunday. Now that I am in the seventh grade Arithmetic seems to be hard. Will you please pray for me? I say the Rosary every day and I am most devoted to the Sacred Heart. God bless you. Sincerely in Christ,

Rita Lash
South River, New Jersey

Rita, I shall be glad to remember your brothers and sisters and you and your Arithmetic in my prayers. I shall also be on the lookout for any holy pictures of St. Rita.

* * *

Dear Rev. I. M. Smiley,

One day I came home from school. My mother said she had a surprise for me. She sometimes speaks that way when she has some little job for me. Instead the surprise was your November issue of the MESSENGER: It was the one which had my letter in it. This made me very happy. My second big surprise was the little book and the prayer. I am very thankful for both. At school we had our pictures taken. I will send you one of them. Yours truly,

Gerard Decoteau
Rumford, Maine

I hope that you enjoyed that little story book, Gerard. I'll be waiting for that picture you promised.

* * *

AUTOBIOGRAPHY CONTEST

MY AUTOBIOGRAPHY
Barbara Rose Kurtz, 11
Port Lavaca, Texas

My birthday is Nov. 11. I was 11 years old. I am in the fifth grade. We are ten children in our family, seven brothers, two sisters and me, and Father and Mother.

I have a sister and brother married. One brother in Army Airborne Division in Fort Campbell, Kentucky, and one brother in Navy at San Francisco, California. We miss them both.

My father works for the Aluminum Co. of America at Point Comfort for eight years. We go to Point Comfort school, my three brothers, one sister and me.

We do not have a Catholic school but we have Catechism class one day a week after school. But in the summer we have three weeks of Catechism Class. That's when the O.M.I. Brothers of San Antonio teach us. I really like them. They come here to the Oblates for their vacation and they help teach the children for three weeks. That really is nice.

For our next life story we swoop up to the beautiful state of New Jersey.

* * *

MY AUTOBIOGRAPHY
Patricia Ann Kopczynski, 13½
Trenton, New Jersey

I was born in St. Frances Hospital on April 24th, 1945. My daddy was in the army at the time, stationed in Columbus, Miss. He called the hospital after I was born and asked mommy to name me Patricia Ann. I was their first baby and also the first grandchild of my grandparents.

Two weeks later I was baptized at St. Peter & Paul Church. My godfather and god-mother are also my uncle and aunt.

I had a happy childhood. At the age of five and a half, I started school. It was lots of fun and my teachers name was Sister Lorraine. On May 17 at the age of seven I received First Holy Communion. It was a happy occasion. In the fifth grade I made my Confirmation on my birthday. I chose the name of Elizabeth after St. Elizabeth and my grandmother. Bishop Ahr administered this Holy sacrament, and he is a very nice person.

Besides mother and dad, I have 3 brothers, a grand-mother and grand-father. Now I am in the eighth grade, Sister Consuela is my teacher and also principal of S.S. Peter and Paul School. Soon graduation will be coming. God has been good to me I thank Him from my heart, May He always protect me and help me to choose the right vocation in my life.

Now for the next one we make a big jump up to the little state of Connecticut.

MY AUTOBIOGRAPHY
Maureen Crimmins, 11

I was born on June 19, 1948 in Boston, Mass. I lived in Boston for four years. Then we moved to Norwalk, Conn. One year later I went to Kindergarten, in Kendall School. The next year when I was 6 years old I went to St. Mary's School.

One Valentine day a lady gave us a bird, we named it Pretty Boy. We had a dog, her name was Lady. She was very sick so they had to give her gas. We had another dog and named her Patty. She bit a boy, we gave her back.

I have four sisters and one brother. Their names are: Joanne 8, Elizabeth 7, Claire 5, Susan 3, and Michael 1. I am ten years old. I received Confirmation a few weeks ago. I am in the fifth grade, in St. Mary's School. I like music. I have a clarinet.

Pretty Boy, our pet, now says: Shut the door, Stinker, Susan, Elizabeth, Claire, Joanne, Maureen, What are you doing over there, Merry Christmas and Happy New Year.

This month we have one extra Autobiography. You remember the awful fire of November in which 87 Chicago school children died at Our Lady of the Angels School? We have a story from a little girl who once attended Our Lady of the Angels School. Here it is.

* * *

MY AUTOBIOGRAPHY
Elizabeth Meyer
Elmwood Pk., Ill.

I was born May 29, 1951 at Ravenwood Hospital, in Chicago, Illinois. My Mother named me Elizabeth Jean Meyer, but my family and close friends call me Betty. I had lots of black hair, but now my hair is a light brown and I have blue eyes. When I was 5 years old, I went to Our Lady of the Angels School. Then we moved to Elmwood Park where we are living now. I have two sisters Carol 17, Margie 14½. When it was the first day of school at St. Celestine's School I was very scared, because I didn't know anyone. I met lots of nice boys and girls. The summer after first grade, I was such a good reader, I read seven books, the names are, The Four Blossoms, and The Five Peppers and How They Grew. I am going to second grade now. My Sister's name is Sister Leo Mary

These are the winners for this month's Contest. Each of them will receive a prize. Runners-up in the Contest were: John A. Dembek of Chicago, Ill.; Elizabeth Crimmins of Norwalk, Conn. Others I heard from were: Noreen Smith of Oaklawn, Ill.; Carol Trump of Reading, Pa.; Jean Avallon of Braintree, Mass.; Joyce Tousignant of Port Huron, Mich.; Eddie Jensen of Denver, Colo.; Beverly Strub of Longview, Alberta; B. C. Suchy of Scobey, Montana; Mary D. Cullen of Flagstaff, Ariz.; Barbara Ebersold of Canton, Ohio; Sherry Smith of Fort Covington, N. Y.; Olita Mae Norman of Maurice, La.; and Mary Ellen Littelmann of Erlanger, Ky.

FATHER SMILEY'S INITIALS

Father I. M. Smiley was laughing 'fit to bust' as he faced his class of Sixth graders. "No," he said, "the *I. M.* doesn't stand for *Isaac Michael;* nor for *Immaculate Mary,* though I would feel honored if it did. It's not *Irvin Michael* either." Here he burst into a huge laugh. "It isn't *Inky Mink!* So, all of you were wrong. Well, I'll tell you. The *I. M.* stand for two good Saints' names, Ignatius Martin! Ignatius Martin Smiley! The next time I get a real puzzler, and I don't want it answered, I'm going to come to this classroom." This last parting word came as he left the room with a big smile on his face saying to himself: *"Inky Mink!"*

* * *

Boys and Girls, since we have Father Smiley's initials solved, we can now wish you all once again a HAPPY NEW YEAR. Ask the Child Jesus to grant the Southern Missions great success during the coming months. May God bless and keep you always. Your friend,

A. CORNE
Divine Word Seminary
of St. Augustine
Bay Saint Louis, Mississippi

The MISSION GIFT AGREEMENT
(ANNUITY)

I know it's a Good Investment

It assures me good income for life

And I know what my Investment is doing

It is training young men to be Missionary Priests and Brothers

And when I am gone . . .

Their Masses and prayers and all the good works they will do for souls, will be a blessing for my own soul

MISSION GIFT AGREEMENT (Annuity)

It combines your thinking of your own future with a practical charity and thoughtfulness of the future of others

6 Benefits of the Mission Gift Agreement

A SIMPLE, SAFE, SOUND SOLUTION TO YOUR INVESTMENT PROBLEMS

1. **A Safe Investment**
2. **A High Rate of Interest**
3. **A Practical Charity**
4. **A Missionary Work**
5. **A Happier Death**
6. **Eternal Remembrance**

FOR PARTICULARS MAIL TO:

Rev. Father Provincial
Divine Word Missionaries
Bay Saint Louis, Mississippi

Rev. dear Father:

I have $.....at my disposal that I could put into your Mission Gift Agreement. I am.....years of age. What rate of interest would you pay me for this during the remaining years of my life?

Name .....

Address .....

City..... Zone..... State.....

All Information Kept Confidential — Mail to Rev. Father Provincial, Divine Word Missionaries, Bay Saint Louis, Mississippi

INTENTIONAL SECOND EXPOSURE

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These are the winners for this month's Contest. Each of them will receive a prize. Runners-up in the Contest were: John A. Dembek of Chicago, Ill.; Elizabeth Crimmins of Norwalk, Conn. Others I heard from were: Noreen Smith of Oaklawn, Ill.; Carol Trump of Reading, Pa.; Jean Avallon of Braintree, Mass.; Joyce Tousignant of Port Huron, Mich.; Eddie Jensen of Denver, Colo.; Beverly Strub of Longview, Alberta; B. C. Suchy of Scobey, Montana; Mary D. Cullen of Flagstaff, Ariz.; Barbara Ebersold of Canton, Ohio; Sherry Smith of Fort Covington, N. Y.; Olita Mae Norman of Maurice, La.; and Mary Ellen Littelmann of Erlanger, Ky.

FATHER SMILEY'S INITIALS

Father I. M. Smiley was laughing 'fit to bust' as he faced his class of Sixth graders. "No," he said, "the *I. M.* doesn't stand for *Isaac Michael;* nor for *Immaculate Mary*, though I would feel honored if it did. It's not *Irvin Michael* either." Here he burst into a huge laugh. "It isn't *Inky Mink!* So, all of you were wrong. Well, I'll tell you. The *I. M.* stand for two good Saints' names, Ignatius Martin! Ignatius Martin Smiley! The next time I get a real puzzler, and I don't want it answered, I'm going to come to this classroom." This last parting word came as he left the room with a big smile on his face saying to himself: "*Inky Mink!*"

* * *

Boys and Girls, since we have Father Smiley's initials solved, we can now wish you all once again a HAPPY NEW YEAR. Ask the Child Jesus to grant the Southern Missions great success during the coming months. May God bless and keep you always. Your friend,

A. CORNE
Divine Word Seminary
of St. Augustine
Bay Saint Louis, Mississippi

The MISSION GIFT AGREEMENT

(ANNUITY)

I know it's a Good Investment

It assures me good income for life

And I know what my Investment is doing

It is training young men to be Missionary Priests and Brothers

And when I am gone . . .

Their Masses and prayers and all the good works they will do for souls, will be a blessing for my own soul

MISSION GIFT AGREEMENT (Annuity)

It combines your thinking of your own future with a practical charity and thoughtfulness of the future of others

6 Benefits of the Mission Gift Agreement

A SIMPLE, SAFE, SOUND SOLUTION TO YOUR INVESTMENT PROBLEMS

1. **A Safe Investment**
2. **A High Rate of Interest**
3. **A Practical Charity**
4. **A Missionary Work**
5. **A Happier Death**
6. **Eternal Remembrance**

FOR PARTICULARS MAIL TO:

Rev. Father Provincial
Divine Word Missionaries
Bay Saint Louis, Mississippi

Rev. dear Father:

I have $ at my disposal that I could put into your Mission Gift Agreement. I am years of age. What rate of interest would you pay me for this during the remaining years of my life?

Name

Address

City Zone State

All Information Kept Confidential — Mail to Rev. Father Provincial. Divine Word Missionaries, Bay Saint Louis, Mississippi

U.S. POSTAGE
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LOWELL MASS.
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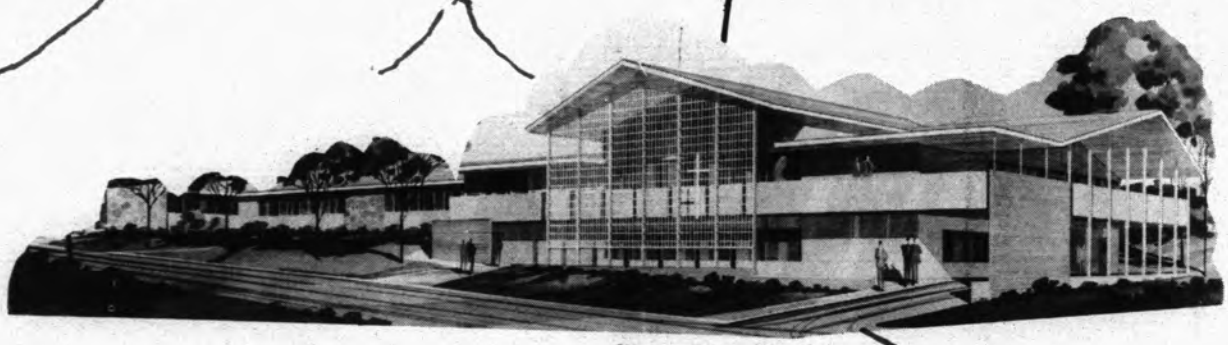
MARYGROVE'S

future is in YOUR hands



BUILT, BUT IN DEBT...

WON'T YOU GIVE US A LOAN OF $500., $1000. OR MORE AT A LOW RATE OF INTEREST?

Help educate worthy boys for the missionary priesthood with your donations or a low-interest loan.

Dear Father Hunter:

I appreciate the opportunity to help educate worthy boys for the missionary priesthood. I am contributing to help pay off the debt on your new students' building at Marygrove, Arlington, California.

Accept my **loan** of $_____ at _____% interest.

Accept my **donation** of $_____.

Name _____

Address _____

City _____ Zone _____ State _____

MAIL TO: Father Hunter, S.V.D., 201 Ruella Ave., Bay St. Louis, Mississippi.

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T. AUGUSTINE'S
CATHOLIC

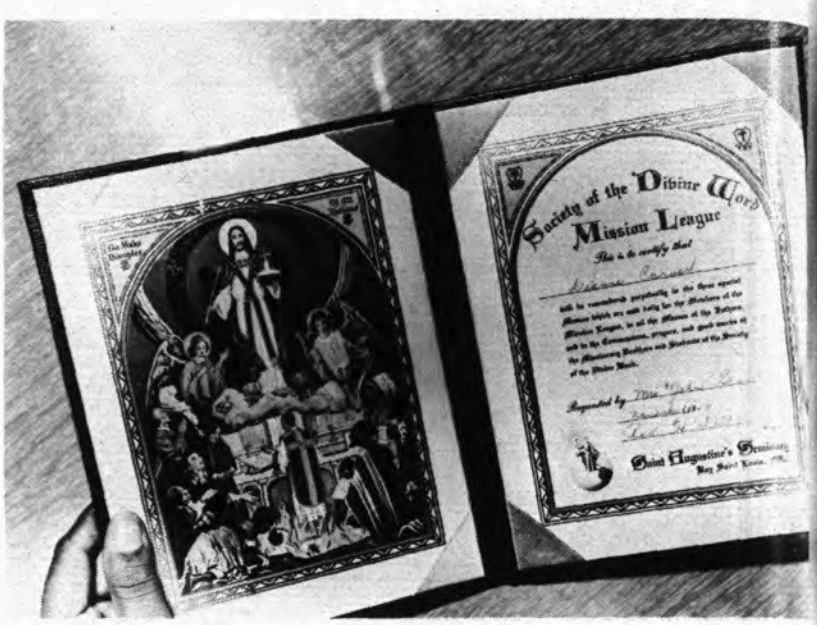
Messenger

FATHER JOSEPH ECKERT, S.V.D.
Golden Jubilee

february 1959

Eternal rest
grant to them,
O Lord.

And let perpetual
light shine
upon them.



Holy Masses for the living, for the dead, in the:

Society of the Divine Word's
MISSION MASS LEAGUE

A remembrance at the Altar of God is a truly Catholic remembrance. A highly recommended way to help your *beloved dead* is by enrolling them in the Society of the Divine Word's MISSION MASS LEAGUE. Also the *living* may be enrolled and gain the spiritual benefits of the Mission Mass League during life and after death. The benefits: remembrance in 3 special Masses daily; remembrance in all the Masses of the missionary priests and in the Communions, prayers and good works of the missionary brothers and students of the Society of the Divine Word.

MISSION MASS LEAGUE
c/o Father Provincial
Divine Word Missionaries
Bay Saint Louis, Mississippi

Dear Father: Enclosed is my request for enrollment as indicated below:

---------- **Year's membership $1.00** ---------- **Living** **Deceased**

---------- **Perpetual membership $10.00** ---------- **Living** **Deceased**

---------- **Perpetual family membership $25.00** ---------- **Living** **Deceased**

Please send the above pictured Certificate of Enrollment to:

Name ----------

Mail Address ----------

City ---------- **Zone** ---- **State** ----

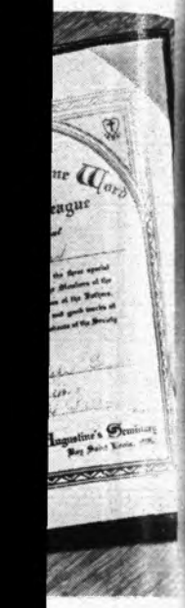
This enrollment is being requested by:

Name ----------

Mail Address ----------

City ---------- **Zone** ---- **State** ----

VOL. XXXVI / NO. 2 / FEBRUARY, 1959



St. Augustine's Catholic

Messenger

- the Magazine with a Message

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CURRENT NEWS / *Religious News Photos* 38
FATHER JOSEPH ECKERT, S.V.D. / *Hubert Singleton, S.V.D.* 40
OUR LADY OF LOURDES 45
IN LENT SWITCH TO GOD 47
DIVINE WORD BROTHERS / *Photo Spread* 48
POPULATION GROWING TOO FAST? / *Anthony Zimmerman, S.V.D.* 50
GOD WANTS TO LIVE AT YOUR HOUSE / *John A. O'Brien* 51
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Mr. Harold F. Hall, *Circulation Manager*

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O Lord.

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CATHOLIC PRESS — BISHOPS' RELIEF FUND

...EDITORIAL

Voice of Your Church

This is Catholic Press Month, the time of year when we pause to take a look at the role and position of the Catholic press in the world today, and to evaluate its performance in the year just passed.

The Catholic press today is at its largest in history. In the United States and Canada, there are hundreds of Catholic newspapers and magazines of one kind or another — some large, some in-between, some small, with a variety of appeals and interests. The Catholic Press of today really has something for everybody.

According to latest estimates, circulation of our Catholic newspapers and magazines is now near or beyond 25,000,000—and that is a very impressive figure. One has only to think back to three big Catholic news stories of 1958 —the death of Pope Pius XII, the election of Pope John XXIII, and the appointment of two new American cardinals — to remember the terrific work done by our Catholic press during the past year.

Leading Catholic publications in the United States and Canada are organized in the Catholic Press Association. Today, this Association has over 300 members, including about 120 newspapers and more than 180 magazines. We are proud that ST. AUGUSTINE'S CATHOLIC MESSENGER is a member of CPA, because the CPA membership symbol is a sign of professional competence, leadership in the field, and continuing concern for the future development of the Catholic press.

We hope our readers will take the opportunity which Catholic Press Month offers to renew their interest in the Catholic press, to urge friends to read and subscribe, and to cooperate in your local group's Catholic Press Month meeting program.

Pius XI said of the Catholic press, "You are my voice." We hope you will heed, and support, the voice which is the Catholic press.

A winning entry is examined by three magazine award winners who received citations from the Catholic Press Association at its 48th annual convention. Seated is James T. Feely, editor of the Young Catholic Messenger, Dayton, O. The others are John Grady of Jubilee, New York (left); and the Rev. Robert H. Fix, O.S.C., of Crosier Missionary, Onamia, Minn.

* * *

15 Years of Charity

Relief supplies valued at well over $723 million have been sent to the needy overseas by the U. S. Catholic Bishops' worldwide relief agency since it was established 15 years ago.

This was disclosed in the 1958 report presented by Archbishop Francis

Archbishop Karl J. Alter of Cincinnati, new chairman of the Administrative Board of Bishops.

P. Keough of Baltimore at the annual Bishops' meeting in Washington, D.C., recently. The Archbishop, who was chairman of the board of trustees of Catholic Relief Services-National Catholic Welfare Conference, said that since its founding the agency has sent to foreign countries food, clothing, medicinals and other supplies valued at $723,442,487.08, and having a gross weight of 2,139,434 tons. (Archbishop Karl J. Alter, Cincinnati, is the new chairman of the Administrative Board of Bishops).

Archbishop Keough also stated that since the Bishops' last annual meeting, CRS-NCWC has shipped for the *second consecutive year* to the needy overseas *more than one billion pounds of relief supplies,* valued in excess of one million dollars.

The 1,109,056,960 pounds of relief goods that were involved in 1,039 shipments forwarded to 51 countries during the 1958 program year were valued at $107,931,600.10, the Archbishop stated. As a result of these shipments the American Bishops maintained a foreign relief program that had a value of $140,907,794.90.

In his report, Archbishop Keough indicated that a great deal of credit for the tremendous increase in the volume of the agency's relief supplies during the past five years must be given to the United States Department of Agriculture and the International Cooperation Administration, which have made it possible for American voluntary foreign relief organizations to distribute surplus food to the needy in all areas of the world. Last year CRS-NCWC shipped more than one billion pounds of surplus milk, cheese, wheat, flour, corn, corn meal and rice valued at over $86 million. The food shipments were made to 38 different countries.

The successful clothing collection that was held by the American Bishops during Thanksgiving week of 1957 made it possible for CRS-NCWC to ship 12,460,125 pounds of clothing, bedding, and shoes to various areas of need. These commodities had a value of $17,832,629.75. Archbishop Keough said the interest evidenced in the 1958 Thanksgiving Clothing collection indicates that this year's appeal will be just as successful as those of previous years.

Francis Cardinal Spellman blesses a shipment of goods being sent overseas to needy areas through the efforts of the American Bishops' Catholic Relief Services-National Catholic Welfare Conference (CRS-NCWC). Directly behind Cardinal Spellman stands Monsignor Edward E. Swanstrom, Executive Director of CRS-NCWC.

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★ CURRENT

Pope John XXIII clasps the hand of an African missionary student during a recent visit to the Pontifical University of the Propagation of the Faith where he celebrated a Mass for some 250 seminarians from 45 countries. Looking on are Pietro Cardinal Fumasoni-Biondi, chancellor of the institution (left), and Gregory Peter XV Cardinal Agagianian, Pro-Prefect of the Sacred Congregation for the Propagation of the Faith.

Edel Mary Quinn, an Irish girl whose beatification cause is being advanced, is pictured at the Benedictine Hospital, Nongoma, Zululand in 1942 — two years before she died after serving for seven and a half years as Legion of Mary envoy in East Africa. Archbishop John C. McQuaid of Dublin recently requested that all writings of the Servant of God be handed over to him so they can be forwarded to Archbishop John J. McCarthy, C.S.Sp., of Nairobi, Kenya, British East Africa, in whose diocese the cause is being conducted. Although suffering from incurable tuberculosis, Miss Quinn carried out her mission throughout Kenya, Nyasaland, Uganda, Tanganyika, Mauritius, the Indian Ocean, Zanzibar and South Africa. Shown with Miss Quinn is a group of Zulu children and Miss Ruby Roberts, at that time Legion of Mary envoy to South Africa.

Members of the Catholic Medical Mission Board display samples of the 260,000 pounds of medical aid and surgical supplies it sent to overseas missions during 1958. Shown at the board's annual meeting in New York (left to right): Auxiliary Bishop Martin W. Stanton of Newark, N. J.; Auxiliary Bishop Fulton J. Sheen of New York, National Director of the Society for the Propagation of the Faith; Father Edward F. Garesche, S.J., of New York, president and director of the board; and James A. Farley, former U. S. Postmaster General.

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NEWS ★

YOUNG BRAZILIAN LEARNS U. S. WAYS
Studying biology in Sister Margaret Virginia's laboratory at Holy Cross School in Riverside, N. J. is 16-year-old Tony Batista of Alenquer, Brazil (left), who is in the United States under sponsorship of the Foreign Visitors Office of the National Catholic Welfare Conference. At the right is William Freund of Riverton, N. J. The NCWC has been bringing teen-age students to this country from Europe and Latin America since 1951. The program gives boys and girls from other nations the opportunity of living with American Catholic families and of studying in American high schools for a full year.

CARDINAL O'HARA IS HOST TO YOUNGSTERS
John Cardinal O'Hara, Archbishop of Philadelphia, presents a present to two-year-old Dena Howard at the prelate's reception in the Benjamin Franklin Hotel at Philadelphia. David Miles, also two, licks a taffy while waiting for his present. Both youngsters are from St. Vincent's Home in Philadelphia.

CARDINAL CUSHING RECEIVES AFRICAN NUNS
Richard Cardinal Cushing, Archbishop of Boston, received some 1,000 guests at the Pontifical North American College at Rome before returning to the United States at the close of Consistory ceremonies. Among the guests were these representatives of the Little Sisters of St. Francis and the Franciscan Missionary Sisters for Africa, an order founded by the famed Mother Kevin. It was Cardinal Cushing who helped the natives of Uganda obtain the return of "Mama Kevina's" body after she died in Brighton, Mass., last October. The four nuns, whose transportation expenses to Rome were paid by the cardinal, are (left to right) Mother Alcantara, superior general of the Franciscan Sisters; Sisters Bernadine and Kizito Namuli of the Little Sisters; and Mother Annunciata of Brighton, Mass., a Franciscan.

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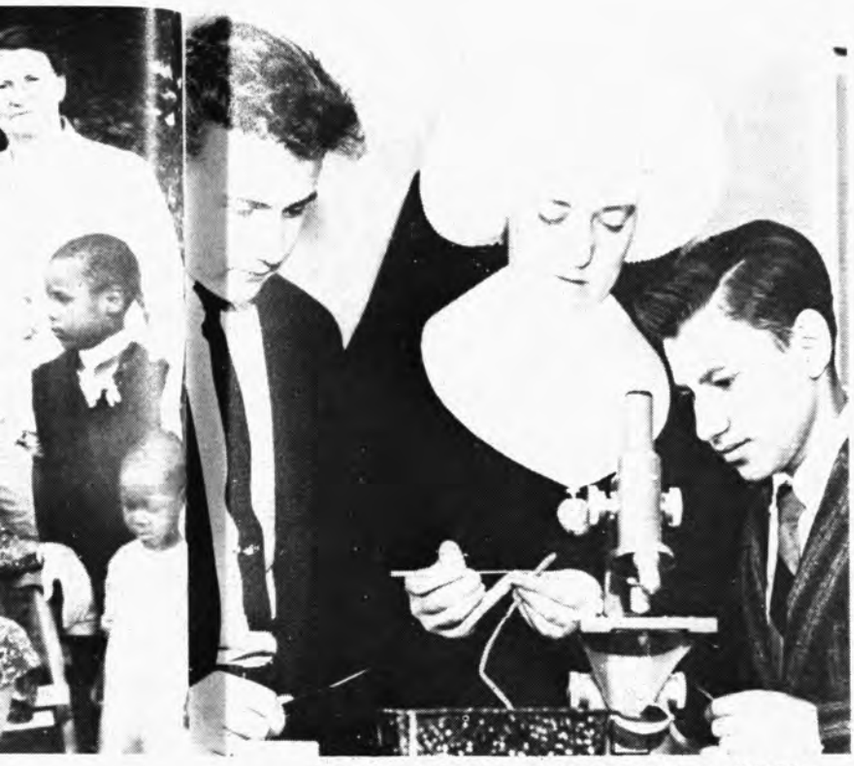

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FATHER JOSEPH

• On February 14 a veteran Divine Word Missionary priest celebrates the golden jubilee of his ordination to the priesthood. Father Joseph Francis Eckert, S.V.D. is the missionary so privileged. This priest is widely known through the U. S., especially in the Midwest and in the South. Festivities in honor of the glad occasion were planned at the Divine Word Seminary in Bay Saint Louis with which Father Eckert has been closely associated since 1940.

The missionary career of Father Eckert has spanned 50 years and has touched many localities.

Father Eckert was born in the village of Volkmannsdorf near Neisse in Upper Silesia, Germany. This region lies in what was formerly Eastern Germany, but which since World War II has been annexed to Poland by the Russians.

The missionary recalls as outstanding events in his life: his being invested by Father Arnold Janssen with the habit of the Divine Word Missionaries on September 8, 1904 (Arnold Janssen founded the missionary Order); final vows, November 1, 1908; ordination to the priesthood, February 14, 1909.

Father Eckert came to America shortly after his ordination and taught at St. Mary's Seminary at Techny, Illinois for 12 years.

In addition to teaching at the seminary, Father managed the institution's program of retreats for lay men and lay women. He managed the retreat program from 1917 through 1921. The job called for much foot work. He traveled from church to church in and around Chicago trying to spread word of this new spiritual enterprise which for the first time in the United States had recently been operated on an organized basis by the Divine Word Missionaries. On Thursday the priest would put aside his class room work and tuck a bunch of posters under his arm. Knocking at rectory doors he

Father Eckert as a teacher at St. Mary's Seminary

ECKERT, S. V. D.

* *Celebrates Golden Jubilee in priesthood*

* *A sketch of his career*

H. Singleton, S.V.D.

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In 1921 he was appointed pastor of St. Monica Parish in Chicago. In his first year at St. Monica the new pastor tramped up and down the stairs of Chicago's grimy apartment buildings in his quest for Negro converts. In time he made the acquaintance of many wonderful people and St. Monica Parish grew. On December 5, 1924 the entire congregation moved into the larger church of St. Elizabeth Parish which had been turned over to its use by Cardinal Mundelein. It was a great joy to Father to see the many who annually enrolled in his convert classes. These classes grew larger and larger until baptisms were no longer administered sporadically to a few individuals, but periodically to entire groups. While the church congregation grew, the school flourished under the tutelage of the Blessed Sacrament Sisters. On January 3, 1930 the pastor and parishioners were grieved beyond measure to see their church burn with complete loss. However, after consid-

St. Elizabeth Church in ruins.

On February 14 a veteran Divine Word Missionary priest celebrates the golden jubilee of his ordination to the priesthood. Father Joseph Francis Eckert, S.V.D. is the missionary so privileged. This priest is widely known through the U. S., especially in the Midwest and in the South. Festivities in honor of the glad occasion were planned at the Divine Word Seminary in Bay Saint Louis with which Father Eckert has been closely associated since 1940.

The missionary career of Father Eckert has spanned 50 years and has touched many localities.

Father Eckert was born in the village of Volkmannsdorf near Neisse in Upper Silesia, Germany. This region lies in what was formerly Eastern Germany, but which since World War II has been annexed to Poland by the Russians.

The missionary recalls as outstanding events in his life: his being invested by Father Arnold Janssen with the habit of the Divine Word Missionaries on September 8, 1904 (Arnold Janssen founded the missionary Order); final vows, November 1, 1908; ordination to the priesthood, February 14, 1909.

Father Eckert came to America shortly after his ordination and taught at St. Mary's Seminary at Techny, Illinois for 12 years.

In addition to teaching at the seminary, Father managed the institution's program of retreats for lay men and lay women. He managed the retreat program from 1917 through 1921. The job called for much foot work. He traveled from church to church in and around Chicago trying to spread word of this new spiritual enterprise which for the first time in the United States had recently been operated on an organized basis by the Divine Word Missionaries. On Thursday the priest would put aside his class room work and tuck a bunch of posters under his arm. Knocking at rectory doors he

Father Eckert as a teacher at St. Mary's Seminary

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Father Eckert was appointed pastor of St. Anselm Parish in Chicago on June 10, 1932. It was while at St. Anselm that he celebrated his silver jubilee in the priesthood on February 14, 1934.

The priest continued a search for converts through all his years in Chicago. The Sisters of the Blessed Sacrament gave very able and unselfish help in preparing the converts for baptism. When Father Eckert left St. Anselm Parish on July 23, 1940 to become the first provincial of the Divine Word Missionaries' southern province he numbered 3,400 converts as the fruit of his campaign for souls.

On June 1, 1948 he was succeeded as provincial and went to Canada to begin St. John Baptist Seminary at Granby in the Province of Quebec. The new foundation had hardly got under way when a fresh assignment saw him traveling over the country delivering talks about the Colored missions of the South. This was difficult

work for a man now advanced in years, but the aging missionary bent to his new task. The snow haired preacher became well known to parishes and religious communities everywhere.

On January 15, 1952 still another appointment came. He was made pastor once more. For a brief span he was placed in charge of a modest sized parish, St. Rose de Lima, in Bay Saint Louis, Mississippi. This parish is attended largely by Colored people. Before his brief pastorship was over he had completely renovated the interior of old St. Rose Church and had visited every family in the parish.

After only 1½ years at St. Rose, Father Eckert was reassigned to his former work of delivering talks about the Colored missions. At the present time, as he celebrates his golden jubilee as a priest, he is still engaged in delivering talks on the missions, soliciting help for them and funds to train more Colored priests. He has been interested in the training of Colored priests since as early as 1914.

The Divine Word Missionaries rejoice at the enviable record of their missionary confrere. One and all they wish him many more years in Christ's service. Ad multos annos!

Father Eckert preaching.

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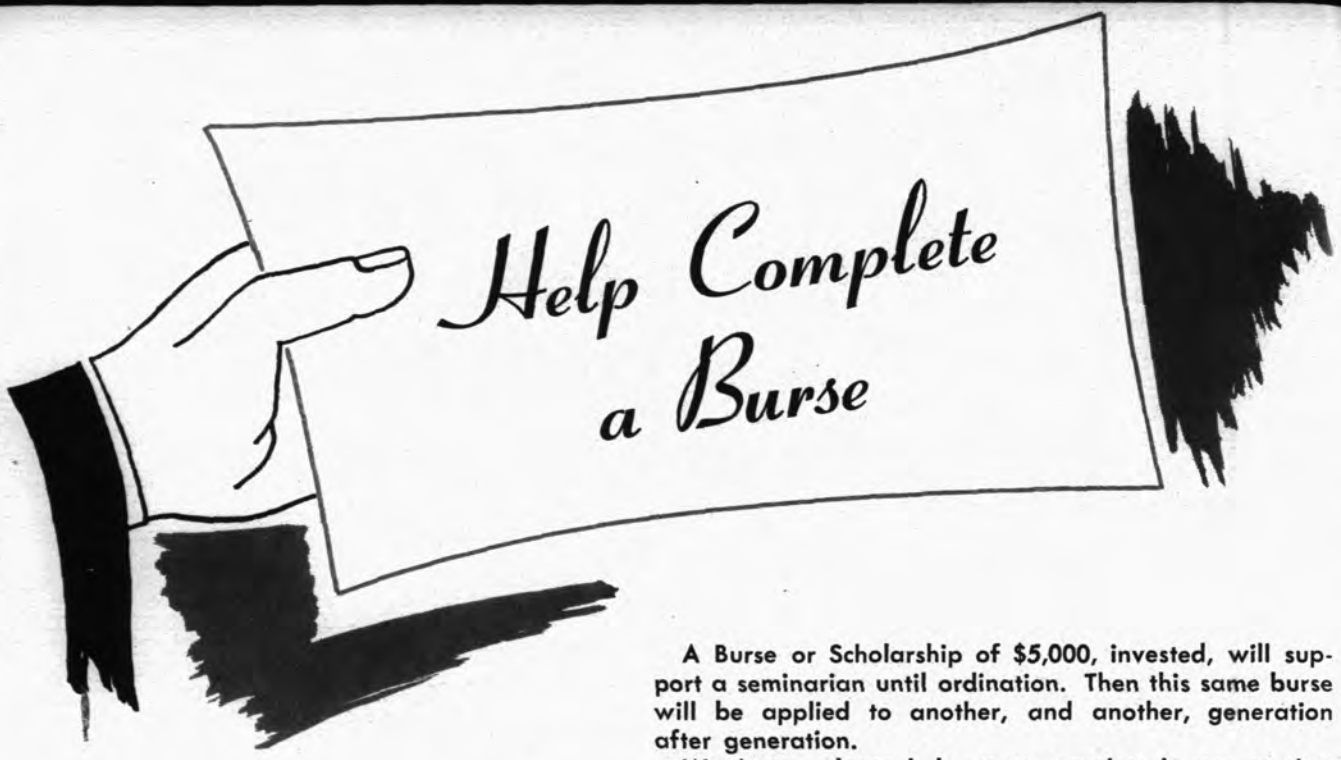

A Burse or Scholarship of $5,000, invested, will support a seminarian until ordination. Then this same burse will be applied to another, and another, generation after generation.

Won't you please help us to complete burses so that worthy boys can reach their lofty goal, the missionary priesthood?

INCOMPLETE BURSES AT "ST. AUGUSTINE'S" — BAY ST. LOUIS, MISSISSIPPI

BURSES:	Received	Total	Need
Blessed Martin de Porres No. 6	$104.00	$4,522.21	$ 477.79
St. Joseph	25.00	3,108.50	1,891.50
St. Jude	———	2,224.50	2,775.50
Little Flower	———	1,294.25	3,705.75
Our Lady of Fatima	———	1,712.00	3,288.00
Holy Ghost	———	1,092.15	3,907.85
St. Mathias	———	866.50	4,133.50
St. Elizabeth	———	588.00	4,412.00
St. Madeline Sophie Barat	14.00	499.50	4,500.50
Our Lady of Sorrows	———	379.76	4,620.24
St. Martha	———	367.00	4,633.00
Our Lady of Peace	———	18.00	4,982.00

DIVINE WORD SEMINARY, ARLINGTON, CAL.

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Little Flower No. 2	$———	$3,685.50	$1,314.50
Sacred Heart	———	991.00	4,009.00
St. Anthony	30.00	403.00	4,597.00
St. Joseph	———	216.50	4,783.50
St. Jude	———	203.00	4,797.00
Our Lady of Fatima	———	82.00	4,918.00
Holy Spirit	———	81.25	4,918.75
Blessed Martin de Porres	———	30.00	4,970.00
St. Martha	———	10.00	4,990.00

Our Lord, Our Blessed Mother and the Saints will be pleased with your sacrifice to help supply priests to work among the neglected Colored, Mexicans and Japanese of the South. In this hidden way you will also have your own adopted priest sons or brothers for all time.

Dear Father Hunter:

I wish to assure you of my prayers and sacrifices for the education of worthy young boys for the priesthood. Please accept my offering of $ ..... towards the completion of your .....

..... burse for your seminary in .....

Name .....

Address .....

City ..... Zone ..... State .....

Send your contributions to: Father Hunter, S.V.D., Provincial
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Our Lady of Lourdes

The Lourdes Jubilee Year comes to a close

The story of Our Lady's appearance at Lourdes, France one century and one year ago this month, is well known. The saintly life of Bernadette the girl to whom she appeared is familiar. Of all the Catholic shrines dedicated to Our Lady, the shrine which has risen to her honor at Lourdes enjoys a prestige that spans the oceans. Last year on February 11 Catholics observed the centenary of Bernadette's first vision of Our Lady. In the presence of 60,000 pilgrims Cardinal Roncalli of Venice, now Pope John XXIII, inaugurated a jubilee year to commemorate the holy event of February 11, 1858. This month the Lourdes Jubilee Year comes to a close.

The spot which Our Lady chose for her first apparition was in a niche in an outcropping of rock outside the town of Lourdes. Bernadette was 14 years old at the time of the apparition. For a period of 6 months the Lady made 18 appearances to the girl. She spoke to Bernadette in the local dialect. Never once did Our Lady move from the niche during her visits. She asked that a chapel be built nearby to which people should "come in procession." Today, after considerable landscaping was done, the chapel stands to her honor. It is the beautiful basilica of Lourdes. Now more than 2,000,000 visit the shrine every year.

St. Bernadette was canonized in 1933. A 77-year-old man, Louis-Justin Bouhohorts, was present for the cere-

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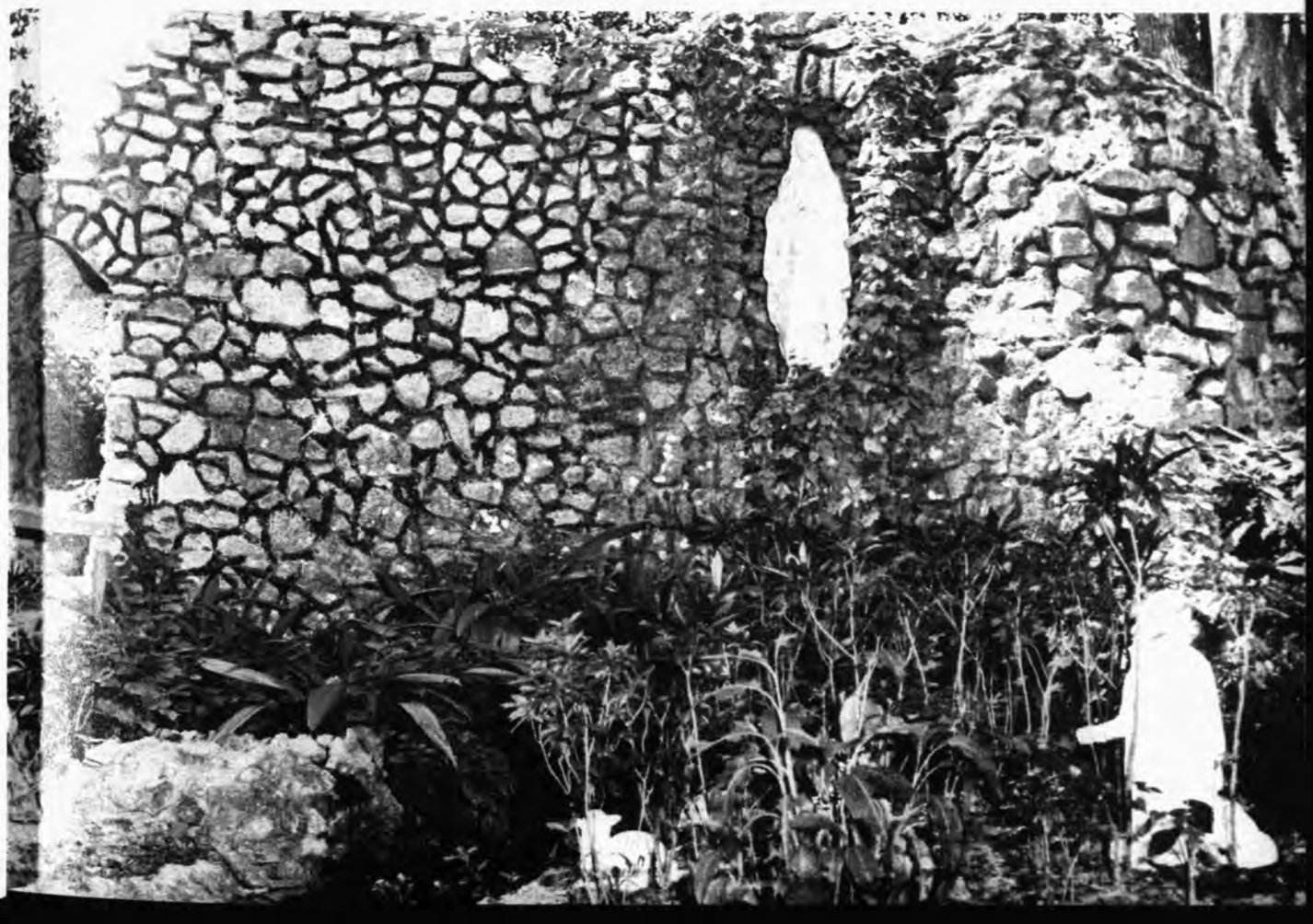

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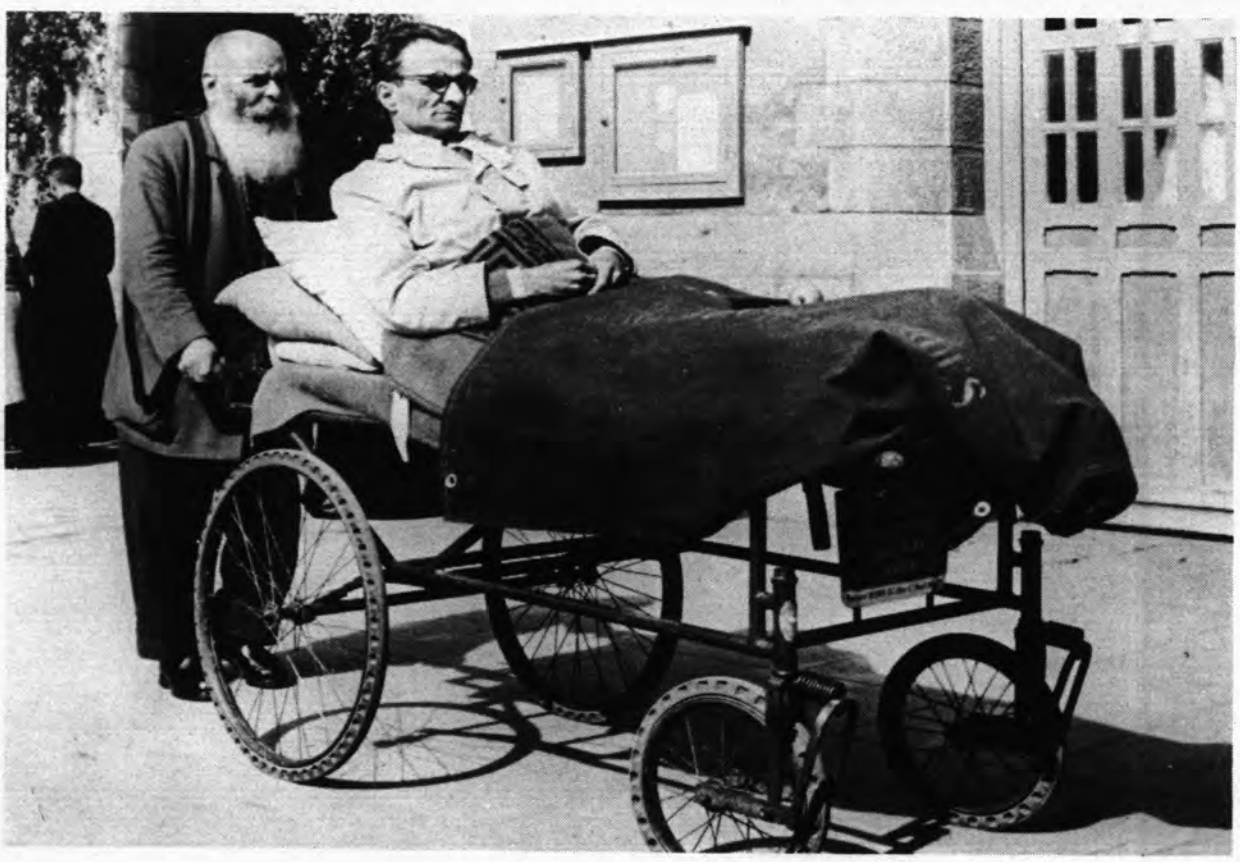
Child lights candle at shrine.

Pilgrims climb sacred stairway.



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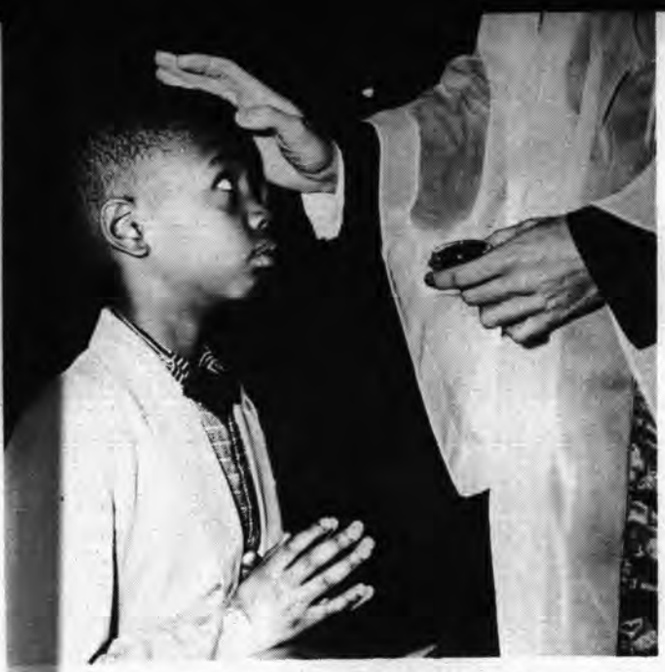

"Remember, man, that thou art dust . . ."

IN LENT

Switch to God

I heard a story told about a certain priest in England who often broadcasts religious talks. The date came for one such broadcast over a wide hookup. He decided upon a novel way to immediately capture the attention of his audience in the short time allotted him to talk. He wanted to shock his radio audience to attention by his opening sentence. He went on the air and began, "He's going to talk about religion! Switch him off!"

Continuing his sermon, he had been speaking for almost a full minute when suddenly the program director rushed up excitedly and said, "You've been off the air since your opening words!"

What had happened was that the studio engineer had heard the opening sentence, and mistaking it for the voice of authority, had plunged the entire network into radio silence.

In that incident there is an element that provokes self criticism.

There is a proneness in you and me to "switch off" religion and try to keep it as far removed from our lives as possible, to relegate it to times of necessity and hours of obligation. Is that your attitude? Have you, perhaps, listened to it and switched off God? There are many ways you might switch Him off. One mortal sin is sufficient. A habit of sin is many times sufficient. Have you switched off God? When did you last make a good confession? When did you last partake worthily of Holy Communion? Do you live as though God had nothing to say about how you live? When you began to so live, that was the moment you switched off God.

There is little need to belabor the point. You know what you are supposed to do if you have lost contact with the Almighty—switch Him back on. Lent is here to help you do it.

It is later than you think. At its outset, Lent presents a stern picture to you, that of the anointing with ashes. "Remember, man, that thou art dust and unto dust thou shalt return." This stern picture is but a reminder of a scene yet more stern, that of yourself one day being anointed with oil. "By this holy anointing . . ."

The Lord will come like a thief in the night. No man knows the day or the hour. If today you hear His voice, do not harden your heart. Make ready for the coming of the Lord. Lent reminds you with its sobering ashes that it is indeed later than you think.

I recall a public address which General Douglas MacArthur made at Jackson, Mississippi some years ago. The townspeople gathered in great numbers and stood downtown in a cold rain to hear his voice over the public address system. Many others gathered around their parlor radios to hear his message. I doubt that anyone turned a deaf ear to the General, so thrilled was the town to have him visit.

But what had MacArthur to say to the people of Jackson compared with what God has to say to you this Lent? Come then, make use of this holy season to switch to God and remain in contact with Him. "Remember, man, that thou art dust and unto dust thou shalt return."

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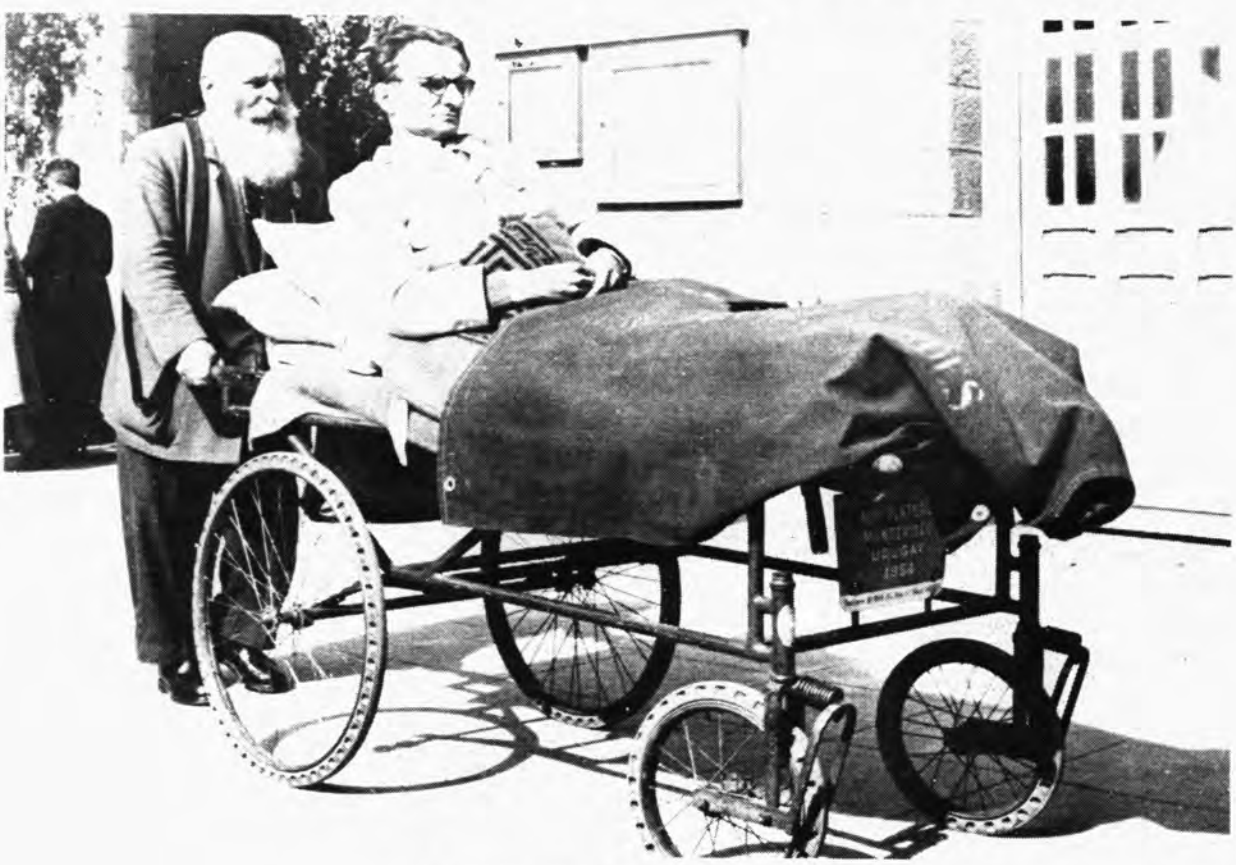

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DIVINE WORD MISSIONARY

Bay Saint Louis, Mississippi

Last month the ST. AUGUSTINE CATHOLIC MESSENGER gave its readers a glimpse into the Divine Word Seminary at Bay Saint Louis, Mississippi, the religious house which is this magazine's publication office. The seminary's membership includes several distinct departments: the priests, the brothers, the major seminarians, the brother novices, the lay associates, the minor seminarians. The accompanying picture spread portrays some of the brothers in candid shots made here and there about the seminary.

Our Divine Word Missionary Brothers are men of God called from among thousands to cooperate with our priests in the saving of souls. The task of the missionary brothers is to support our mission effort chiefly by the performance of manual work, not by teaching. Very rarely does a Divine Word Missionary Brother teach. Every brother strives to perfect himself in his particular field of labor. He may be assigned to work wherever the Divine Word Missionaries have an undertaking, overseas and at home. Many Divine Word Missionary Brothers labor side by side with the priests in our missions overseas. Most of them, however, work in our seminaries at home, helping in the important task of maintaining a supply of priests to the missions.

We enthusiastically welcome among our brothers all qualified young men who feel called to serve God the way our brothers do. We have more information about our brothers available for the young man who is interested. Write to: The Vocation Director
Divine Word Seminary
Bay Saint Louis, Mississippi

— The Editor

Brother Valentino Smart of Paraiso, Panama Canal Zone hurries between buildings with a handful of letters. He is the personal secretary of Very Rev. Father Rector, priest in charge of the seminary.

Brother Lawrence Morton of Sunset, Louisiana checking the sales figures of our religious goods store of which he is the manager.

Brother Theophane quietly prays during the leisure hours of a Sunday evening.

ARY BROTHERS

Brother Joseph Maddox of Abell, Maryland is our seminary's shoe repairman. Like all of our brothers, he spends much of his leisure hours in prayer. A brother's life keeps him close to God.

Brother Bernard Dorade of Panama City, Panama enjoys a letter from home. He assists in the administration office.

Brother Theophane Alles of Chicago, Illinois manages our administration office. He is seen here in a relaxed mood at noon time recreation.

Brother Joseph reads the day's sports news.

INTENTIONAL SECOND EXPOSURE

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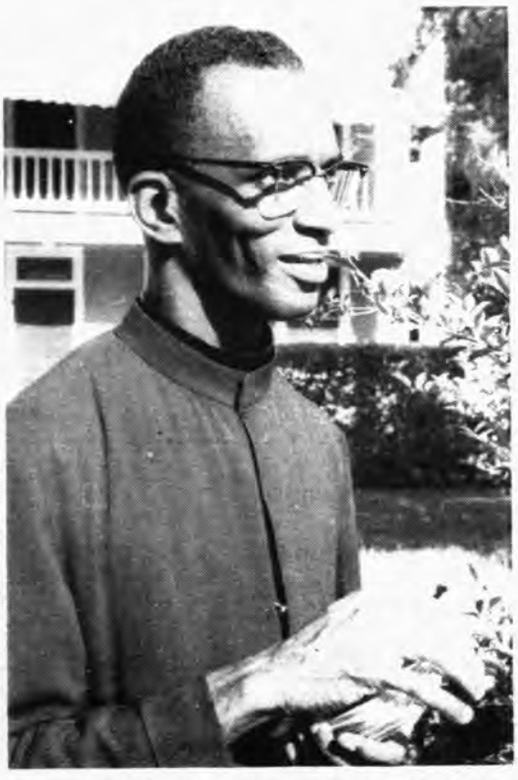

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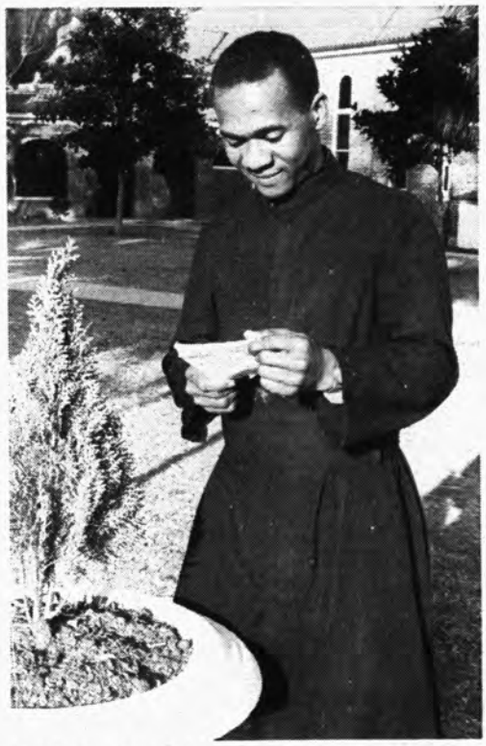

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Population growing too Fast?

Is the human race increasing at such a rate that it will eventually destroy itself? Apparently not says a Divine Word Missionary who is a scholar, author and lecturer on the subject.

Labeling population increases a "disastrous trend" is mere crystal ball gazing and has no statistical basis in past experience says Rev. Anthony Zimmerman, S.V.D., a Divine Word Missionary.

Father Zimmerman, in answer to Julian Huxley's article on the subject of overpopulation in the December issue of Reader's Digest magazine stated:

"Huxley's worries apparently originate from anxiety about the future rather than an evaluation of the existing world. Though recent United Nations figures reveal that the number of persons is growing at the annual rate of some 43 millions, there is no certainty that this rate will continue for a long time.

"The present rate of human expansion is swollen by a factor of relatively short duration, namely, expanding life cycles. People are suddenly enjoying a long life in average throughout the world, thanks to civilization's advances," he says.

"When the major portion of mankind will have achieved full life expectancy then the main force of growing cycles will have spent itself and cease to function as a population factor.

"If the race should continue to grow briskly after life cycles cease to expand, it can do so for a long time before overcrowding the world," Father Zimmerman maintains.

Father Zimmerman, who studied first hand the population conditions in Japan while doing missionary work there, said that:

"If the intense methods of Japanese agriculture were applied to the 13 billion acres which could be cultivated in the world, then 75 billion persons could be living at the Japanese standard.

"Even if we halve that number for good measure, the living level for 37 billion people can be comfortable and there would still be ample provision for parks and other land uses. At present we don't even have three billion people in the world.

The very fertile tropic zone and sub-tropical areas could produce limitless food stores for man if cultivated.

GOD WANTS TO LIVE AT YOUR HOUSE

By Rev. John A. O'Brien
Author of *Truths Men Live By*

A LITTLE GIRL looked up into her mother's face. "Will God ever come to our house to visit us, Mommy?' she asked. The woman was startled for a moment, and then she said, "But Joan, God lives here with us all the time."

God lives in homes where He is welcome. When families make true homes, God lives with them.

GOD DWELLS in that home where children are welcomed. Parents who are willing to shoulder the responsibility of parenthood are smiled on by God. If these parents sacrifice many things in order to become parents, they will not go without their reward.

God knows it is difficult to raise a family today. The cost of living makes it hard to feed, clothe and house a family. It requires sacrifice too to take the time to train children in the knowledge of God's law.

BUT GOOD MOTHERS and fathers know that the home was intended by God to be the first and most important school for a child. A child cannot get along with just food and shelter. He needs moral and spiritual training as well.

The child loves his parents like no one else in the world. He listens to them with an unquestioning faith. A child who learns about God and His commandments from his parents is likely to remember them throughout his life.

THE HOME with which God is pleased is one where the family prays together. The presence of God will surely be a source of blessing to the home where parents and children unite in prayer. Besides, it is the parents' duty to mould their children in the habit of prayer.

Sometimes marriage and family life become so difficult that the temptation comes to call it quits. Divorce and remarriage seem like an easy way out. God asks these people to make a sacrifice, and to stick it out. He will reward those who do it because He asks them. And their children will be grateful forever.

THE HOME IS the basis of civilization. Whatever weakens the home undermines society and brings a nation to spiritual and moral decay. Weak homes mean a weak nation. But the home in which God dwells is a source of strength for the nation. History shows us that when the home is strong the nation is strong.

God will come to any home that will welcome Him. But the parents must be fulfilling their obligations. If your child asks you when God is coming to your house, be sure you can say: "But dear, God already lives at our house all the time."

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SEMINARY NEWS

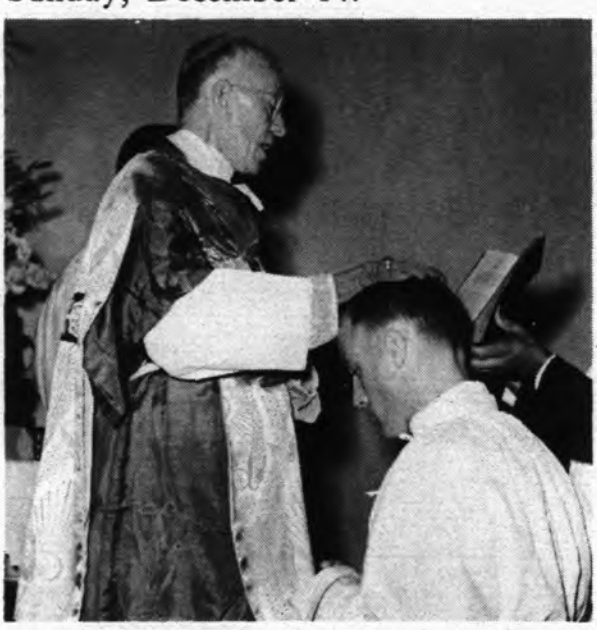
By Frater Thomas Potts, S.V.D.

(A monthly report to our friends and alumni from the Divine Word Seminary at Bay St. Louis, Mississippi, home of the ST. AUGUSTINE CATHOLIC MESSENGER.)

Bishop Gerow stands with those ordained to major orders, (left to right) Fr. Gerald Garry, Mr. Alfred Garr, Fr. James Henry, Fr. John Coady.

Ordinations

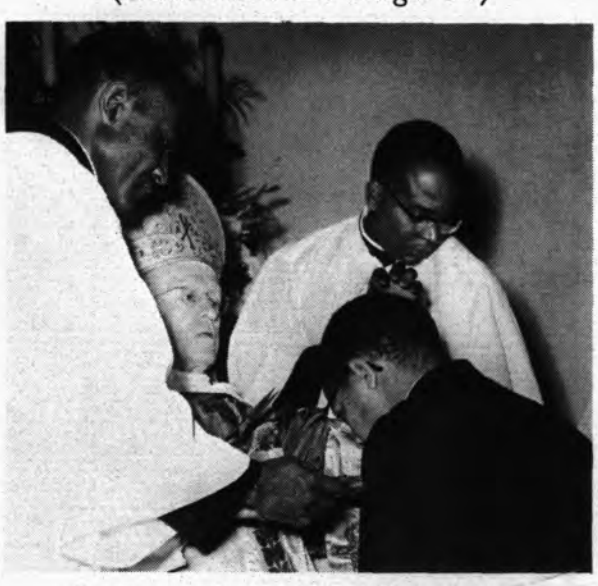
Bishop Richard O. Gerow, S.T.D., of Natchez-Jackson ordained four to major orders and conferred the tonsure on six major seminarians in ceremonies at St. Augustine's on Guadete Sunday, December 14.



Bishop Gerow imposes his hand on the head of Fr. John Coady during ordination to the diaconate.

Ordained to the diaconate were Fraters John Coady, S.V.D., of Burt, Iowa; Gerald Garry, S.V.D., of Schenectady, New York; and James Hen-

(*Continued on Page* 54)



Fr. George Artis receives first tonsure.

1858 CENTENARY OF LOURDES 1958

Replica of Our Blessed Lady as she appeared to St. Bernadette in the Grotto at Lourdes.

This year . . . marks the 100th anniversary of the Apparitions of Our Blessed Lady to Bernadette Soubirous at Lourdes, high in the Pyrenees Mountains of Southern France. Between Feb. 11th and July 16th, Our Lady appeared on eighteen occasions to the peasant girl, who was later canonized St. Mary Bernard of the Sisters of Charity of Nevers.

Lourdes, the scene of miracles each year, has become the most famous Marian pilgrimage shrine of this present day. To mark this centenary, millions from all over the world will travel to Lourdes this year to beg cures of their physical afflictions, although the material favors are insignificant beside the spiritual potency of Lourdes.

TO COMMEMORATE...

the Marian Year of Lourdes, we are establishing a BURSE IN HONOR OF OUR LADY OF LOURDES and invite you to contribute towards it. It is intended to be a Burse made up of offerings exclusively from subscribers of "St. Augustine's Messenger." We know that you will want to add your alms and have a part in this commemorative Memorial.

A BURSE consists of a sum of $5,000, which as specified by Canon Law is then invested safely. The Burse is assigned to one particular seminarian preparing for the priesthood, and the interest accruing from it supports this particular seminarian during his 14 years of study. Once ordained, the Burse is assigned to another seminarian, and on and on in perpetuity.

Final report on sum received: $1,212.28

An offering of a mere **QUARTER (25¢)** from **each** of our readers and subscribers will insure a Burse in honor of Our Lady of Lourdes for both St. Augustine's and Marygrove Seminaries. Our Lady will appreciate the little sacrifice!

25¢

Merely attach 25c with a bit of scotch or adhesive tape, slip it into an envelope and mail it to:

DIVINE WORD MISSIONARIES
BAY SAINT LOUIS,
MISSISSIPPI

Dear Father Hunter:

I am happy to add my quarter to help establish the Burses in honor of Our Lady of Lourdes for your seminaries. Please remember my intentions in your Masses and the prayers of the seminarians.

Gratefully,

Name .....

Address .....

City ..... Zone ..... State .....

INTENTIONAL SECOND EXPOSURE

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ry, S.V.D., of Bronx, New York. The three will be raised to the holy priesthood on March 30.

The subdiaconate was conferred on Mr. Alfred Garr, of Brisbane, Australia, who was ordained for the Vicariate of Alexishafen, New Guinea. Rev. Mr. Garr is studying at Our Lady of the Snows (Oblates of Mary Immaculate) Scholasticate in Pass Christian, Mississippi. At Our Lady of the Snows he will be ordained a deacon in February and a priest in May.

Six first-year theologians were tonsured and clothed with the surplice as the symbol of the clerical state. They were Fraters George Artis, S.V.D., of Wilmington, North Carolina; Richard Bruckner, S.V.D., of Wildenduerubach, Austria; Edwin Cabey, S.V.D., of Montserrat, West Indies; Anthony Dugay, S.V.D., of Port Arthur, Texas; Gustaf Kraemer, S.V.D., of Tirchenreuth. Bavaria, Germany; and Hartfield Myvett, S.V.D., of Belize, British Honduras.

Very Rev. Robert Hunter, S.V.D., Provincial of the Southern Province, presented the candidates for ordination. Fathers Carlos A. Lewis, S.V.D., and Joseph Guidry, S.V.D., assisted Bishop Gerow during the ceremonies. After Mass Bishop Gerow spoke for a few minutes congratulating the newly ordained and urging them to greater zeal in their sacred calling.

Blessing of Organ and Sacred Concert

Another source of joy on Guadete Sunday was the blessing of the new seminary organ by Bishop Gerow along with a sacred concert on the organ by Professor Joseph Hemmersback.

Bishop Gerow blesses the new seminary organ.

Assisted by two of the newly ordained deacons, Frs. Gerald Garry and James Henry, Bishop Gerow went in procession to the choir loft and implored "God, who instructed Moses to make trumpets for playing music during the sacrifices . . . to bless this organ dedicated to divine worship."

Professor Joseph Hemmersback played a concert in connection with the blessing of the organ.

Professor Joseph Hemmersback then inspired those in attendance by a sacred concert of eleven classical pieces of a wide variety. Professor Hemmersback has long been a music teacher on the Mississippi Gulf Coast. Born in Germany, he studied in Cologne under Labo. He came to this country at the turn of the century and studied English while teaching music at St. Joseph's College, conducted by the Marist Fathers. He has taught music in St. Martinville and Convent, La. For many years he has been organist in several churches along the Coast and has been music instructor at St. Stanislaus College, St. Joseph's Academy, and St. Augustine's Seminary, all in Bay St. Louis.

The ceremonies closed with the benediction of the Blessed Sacrament.

Visit of Bishop Robert L. Hodapp, S.J.

On December 12, St. Augustine's was honored by a visit of Most Rev. Robert L. Hodapp, S.J., Bishop of Belize, British Honduras.

Bishop Hodapp chats with four members of the community from British Honduras, (left to right), Fr. Myvett, Mark Cuellar, Baltazar Perdomo, and Brother Thomas.

A native of Mankato, Minnesota, Bishop Hodapp first went to British Honduras in 1936 as a teaching Scholastic. For two years he taught at St. Johns College in Belize and then returned to the States to finish his priestly studies. He returned to British Honduras as a priest and did much work as a teacher, missionary, and building supervisor. Consecrated Bishop of Belize on June 29, 1958, he succeeded Bishop Hickey who resigned in 1957 because of advanced age and declining health.

Bishop Hodapp was especially welcomed at the seminary by four of the community who hail from British Honduras; Fr. Hartfield Myvett, S.V.D., theologian; Brother Thomas, S.V.D., seminary tailor; and Mark Anthony Cuellar and Baltazar Perdomo, sophomores in the minor seminary.

Missionaries Return for Visit

Two alumni returned for visits to St. Augustine's in recent weeks: Father Richard Winters, S.V.D., and Brother Stephen Dorsey, S.V.D.

First to arrive was Brother Stephen of Washington, D.C., who was missioned to Ghana in 1953. Brother is secretary to Most Rev. Joseph O. Bowers, Bishop of Accra.

Father Richard Winters of Pleasantville, New Jersey is the only American Divine Word Missionary at work in the Belgian Congo. Father takes

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care of the Catholic Mission in Beno. His brother, Father Arthur Winters, is stationed at St. Augustine's where he teaches and is on the editorial staff of the *Messenger*.

Both missionaries expect to return to their posts after a well deserved rest here in the States.

Brother Stephen and a friend in Ghana.

Catholic

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Photos. Maps. Pp. 63.
Price 1.00

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The Belgian Congo's size is about one-third that of the United States. Twenty-three missionary orders are active for Christ there. The Divine Word Missionaries labor only in the southwestern part of the country in a 5,800 square mile area which is slightly larger than the state of Connecticut. The territory allotted by Rome to our missionaries is called the Apostolic Prefecture of Kenge. As yet it is not administered by a bishop but by a priest whose rank is that of an Apostolic Prefect, a rank found only in mission territories. The Apostolic Prefect of Kenge is Father John van der Heyden. His residence is in Kenge, a large city about the size of Toledo, Ohio.

The prefecture has been divided into seven large districts or "parishes" with a main center in the largest city of each district. The seven "parishes" are: Kenge, Banningville, Beno, Bagata, Ngi, Kalonda, Kimbau. The district is subdivided into sections, e.g. the Beno district has been subdivided into three sections. A priest is placed at the head of a section. He further divides his section into about ten or more "posts". A "post" is a central village from which about ten surrounding villages can easily be reached.

There are about 35 Divine Word Missionary priests and seven Divine Word Missionary Brothers in the Kenge Prefecture. The latest printed statistics number 223,250 Catholics in the prefecture, 5,972 under instructions, 253 grammar schools (16,430 pupils) and 7 high schools (291 pupils).

Father Winters is pastor of the Beno district or "parish". He resides at the main center in Beno. There he administers the local mission. He also cares for the supply needs of the entire Beno district and imparts final instructions, examinations and baptism to the catechumens who come to the main center for baptism from all over the district's three sections.

One must not visualize the Belgian Congo as a vast jungle, Father Winters warned. The country does have tracts of jungle and wasteland, but it has many settled areas with large cities that are modern in every way. He flashed color slides of Leopoldville to illustrate. There are many good roads all over the Belgian Congo, though not all are hard surfaced.

There are about 20 languages in the Kenge Apostolic Prefecture alone. One particular language called Kikongo has become the language of communication for one-fourth of the country. Business men transact their matters in Kikongo. The missionaries preach and instruct in it. Kikongo can be learned in half a year with intensive application, though its mastery usually takes longer.

All these facts and more did Father Winters reveal in his talk. Before he was done, however, Father was careful to leave with us his mission address. It is:

Father Richard Winters, S.V.D.
Catholic Mission
Beno, via Banningville
Belgian Congo, Africa

* * *

Father Raymond Guidry, S.V.D. of Abbeville, Louisiana is a missionary in Ghana, West Africa. He was ordained at our seminary here in Bay Saint Louis in 1956 and was missioned

One of the buildings at the mission center in Kenge.

INTENTIONAL SECOND EXPOSURE

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Father Raymond Guidry, S.V.D. of Abbeville, Louisiana is a missionary in Ghana, West Africa. He was ordained at our seminary here in Bay Saint Louis in 1956 and was missioned

One of the buildings at the mission center in Kenge.

Priests and students at St. John's Seminary.

to Ghana the following year. He writes: "Tiny steps have been made in the last few years to build up a local clergy and religious life here in the Diocese of Accra. At Agomenya in the shadow of Krobo Mountain stands the mother house of the Handmaids of the Divine Redeemer.

"Northwest of Accra the road spirals up, clinging to the Aburi Hills. Beyond the hills in the town of Effiduase is our clerical seminary. Three modest buildings, three Divine Word Missionary priests and eighteen students make up the seminary. But there is land enough to make an old man dream dreams and a young man see visions. The annual clergy retreat was given there by His Lordship Bishop Bowers.

"September 8, the birthday of Our Lady was the birthday of our Brothers novitiate at Adoagiri 20 miles outside of Accra. Two postulants donned the garb of the Divine Word Missionary Brothers and so became the first novices in our new venture. The spiritual director of the novitiate is Father Lawrence Thornton, S.V.D. of Chicago.

St. John's, new seminary of the Divine Word Missionaries in the Diocese of Accra, Ghana.

"There has been a constant stream of missionaries going home for their six months leave. To Father Kretschmer's heavy schedule was added that of Administrator of the Holy Spirit Cathedral at Accra. So someone had to be assigned to lessen his burden just a little. Now I find myself here at Accra."

Father Raymond Guidry, S.V.D.
P. O. Box 247
Accra, Ghana, West Africa

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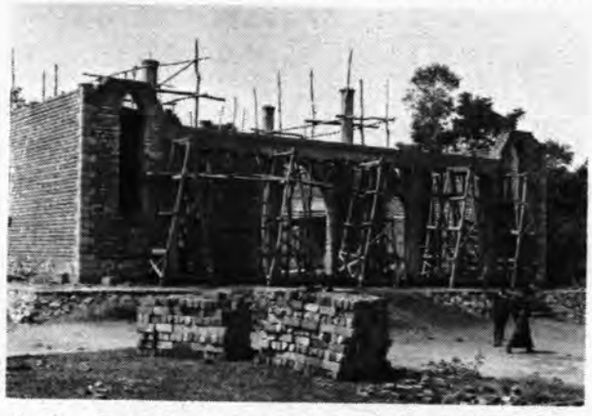

A church under construction in the Divine Word Missionaries' Apostolic Prefecture of Kenge, Belgian Congo.

sioned to that country in 1950 after his ordination the year preceding. His message: "One of our ninth grade school boys became seriously ill last week while the priest in charge was far away from the mission station at Osonson. The missionary had been away "on trek" (visiting other stations). Mr. Edward Binyemi, one of our Catholic Mission school teachers, was then managing the station and teaching catechism until school would reopen after one month vacation. As extraordinary minister Mr. Binyemi baptized this school boy giving him the name of Thomas Kwabla. This alert teacher very intelligently opened Heaven's door for this deceased lad whom we remember as a fervent catechumen. May his soul rest in peace.

"Sorry that I must bother you in asking an urgent favor. We have twelve private schools in the interior areas of our territory where we are teaching hundreds of children. There each child has his first book, the catechism, wherein he is taught the important things about God. There the children learn their A-B-C's whereby the disease of ignorance is cured.

"Please help with your generosity. Your dollars, your checks will help to purchase needed building material, food, medicine and pay the teachers who teach in these schools of the interior.

"Two of our young school boys will sit for the entrance examination to enter our new seminary and study for the priesthood."

Father Curtis Washington, S.V.D.
Catholic Mission Osonson
P. O. Box 5—Otrokpe
Manya Krobo, Ghana, W. Africa

STOP! LOOK! LISTEN!

Stop throwing away your used stamps! **Look** at the good they can do! **Listen** to what a missionary wrote recently: "I have no church. I have no money. Won't you help?" You can help him and other missionaries by sending cancelled stamps to:

Claver Stamp Department
St. Augustine's Seminary
Bay St. Louis, Mississippi

Beautiful Handmade

MOTHER - OF - PEARL

Rosary

In Sterling Silver

Approximate Length 22 Inches

$6.00

ST. PETER C. ROSARY DEPT.
ST. AUGUSTINE'S SEMINARY
BAY ST. LOUIS, MISS.

(Rosary made only if ordered!)

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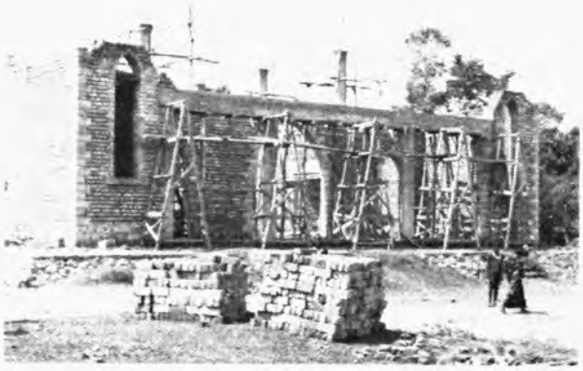

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Boys' and Girls' CORNER

Dear Boys and Girls:

This is A. Corne writing to you again from the Divine Word Seminary here in Bay Saint Louis, Mississippi. I hope that all of you came successfully through the mid-year exams. Your success will be the fruit of the hard work that you have done throughout the preceding months in preparing and studying your lessons. If you were not successful, then let your failure be a real lesson to you. You cannot get anywhere or do anything worthwhile unless you learn to work and work hard. God is only too glad to help us, but we must be willing to do our share.

God will give us a helping hand
Every day and everywhere;
But He only asks that we
Pitch right in and do our share!

by A. Corne

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A. CORNE'S MAIL BAG

I get so many nice letters from boys and girls all over the country that I find it hard to pick some for publication and to leave others out. This month I'm going to try to let each of my young friends have something to say, some more, some less. To all of them, I return a grateful HELLO, THANK YOU, and GOD BLESS YOU ALWAYS.

Dear A. Corne,

Thank you very much for the rosary blessed by the Holy Father that you sent me. I am enclosing a poem that I have written. I have been remembering you and the missions in my prayers. Your friend,

Mary Ellen Littelmann
Erlanger, Ky.

GOD LOVETH THEE

God loveth thee, the infant babe,
He came from heaven thee to save.
God watcheth o'er thee night and day,
He never will from thy side stray
So, infant dear, remember always
that God seeth all,
And into mortal sin never willst thou fall.

by Mary Ellen Littelmann
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Anna Rose Perrone
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. . . I am 12 years old and attend St. Joseph's School. My teacher is

Sister Agnes. I am looking forward for the next edition of the CATHOLIC MESSENGER.

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There! I have gotten most of my fine young friends into the CORNER. I can't answer all of them singly here, but I can say to all THANK YOU, and I am praying that God bless you in all you do.

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AUTOBIOGRAPHY CONTEST

If you don't find the following life stories interesting, then you must be a cold-blooded fish. Here they are!

MY AUTOBIOGRAPHY

Bernadette Sevigny
Moree City, Wash.

Bernadette Sevigny

I was born in St. Elizabeth's at 6:39 P.M. on Sunday, October 21, 1945. I cannot remember very much about my childhood. All I can remember is when I was about 5 years old, one of my sisters gave me some money which I swallowed and I was rushed to the hospital. I can't remember how they got it out but they did.

Then at another time, I swallowed a jaw-breaker (candy) and I almost had to be rushed to the hospital again but someone said the jaw-breaker would melt. It didn't hurt much but it didn't feel too good either.

Incidentally, I almost forgot to tell you, there are 15 children in my family two of which are dead, both boys. There are 9 boys, 6 girls. I am the youngest girl but there are two boys smaller than me. They are Daniel 12, and Stephen 8. I am in the Seventh Grade at Holy Rosary School. I have had to go to a crippled children's clinic because I walked pigeon-toed and because one of my legs was shorter than the other. Well, that's all.

For the next autobiography, we move a little eastward to South Dakota.

MY AUTOBIOGRAPHY

Irma Rose Mary Margaret Nagel
Gettysburg, South Dakota

I was born in Holy Infant Hospital at Hoven, So. Dakota on April 24, 1946. I weighed 8 lbs. and 16 oz. at birth. I live on a large ranch with my Mother, and brothers. For four years I went to South Lowell school out in the country about 3 miles to school. And now for the last two years I go to Maas school about a mile and a half from home. I am now in seventh grade. My teacher's name is Jetta Van Bockel. She is a very nice teacher. We haven't any Sisters' school in our town. So we have to do the next best thing. I made my First Holy Communion when I was seven years old. A couple of weeks afterwards the Bishop came and I received Holy Confirmation, as we live so far from town and church.

Rose is my Mother's name and Mary was given to me as my aunt was sponsor. And Margaret I took for Confirmation. I have a brother, Herman Martin, 22 years of age, six months in camp in Fort Leonard Wood, Missouri. And Arnold Joseph is 21, and is at home doing the work. Leonard Augustine, 20, is going to State College, Brookings, So. Dak., taking up Agriculture Engineering. Eugene Ralph is 19 and is also in State College, Brookings, taking General Agriculture and Animal Husbandry. Larry David, 16, a Junior in Gettysburg high school. James Adam, 14, and is a Freshman in Gettysburg high school.

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I was in the 4-H club and won a pin on home beautification. I help with the chores around the farm, have cows — lots of them, calves, pigs, and hogs, pullets, dog and cat and two saddle horses. I love to drive cars, tractors, jeep, and also go horse back riding. I help Mother with the garden, the biggest one we ever had. I help with the canning, too. I can bake cakes, cookies, and even can make meals, and clean up the house. I am the only girl in the family.

My Daddy died Oct. 27, 1956. I try to practice music on an old-time organ which is out of tune. I love to sing and love music. I also do embroidery work. I get the Manna, a

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I will soon be glad when our new Catholic Church will be built as our old one is over 60 years old and is getting too small.

For our next life, we take a plane to the airport at Dunkirk, N.Y.

THE STORY OF MY LIFE

Linda Nalbone, Dunkirk, N. Y.

I was born in 1949 in Brooke's Memorial Hospital, and I was wrapped in a warm pink blanket. Then after a week I went home. My big brother, Johnny, Jr. was 7 then. I always had fun with him. On my first birthday I blew out the candle, and when my mother took the candle out of the middle of the cake, I stuck my hand in the cake and wiped my hand on my face!

In 1950 my brother Louis was born and I was glad I could walk then because I was kept busy. I had to carry his diapers and his clothes. When Louie was old enough to play I played with him. In 1957 we went to Crystal Beach and we had fun! We went through Angola to pick up a friend, who is now in the Army. They had a roller skating rink, so we went roller skating. We did not go swimming because it was getting late and we had to go home. We went home through Niagara Falls and that was fun!

My hobbies are ice skating, sewing, and baton twirling. My father is a flight instructor and a pilot, and he takes us up in an airplane lots of times and I like that! He is now teaching my older brother to fly. We live right on the airport which is owned by our neighbor, and we see lots of activity. My father operates the Airport. I haven't quite made up my mind if I want to be a lady pilot, but my brothers sure plan on being pilots.

My brother and I go to Sacred Heart Parochial School, and my big brother goes to Cardinal Mindszenty Parochial High school.

Every day I pray for the Chicago children in the school fire, and I hope my cousins don't go to that school. I am sending you a holy card to remind you of the 100th anniversary of our church. Thank you very much for the prayer you sent me.

These are our three winners this month. Honorable mention goes to Sharlene Robertson of St. Martinville, La.; and Deirdre Mary Dineen of East Northport, L.I., N.Y.

* * *

BIG NEW CONTEST

Starting in the month of April 1959, a new contest will begin in the CORNER. So many youngsters have shown talent in writing poems that we are introducing the POETRY CONTEST. This POETRY CONTEST will have the following rules:

1. All poems submitted must be original, that is, they must have been made up by the boy or girl who submits them. So don't submit a poem that someone else wrote.
2. Each entry should be signed with your name, age, grade, and address.

Poems should be short, rather than long. You can write on any subject. This is your opportunity to make like Longfellow, and Shakespeare. I'll be waiting for the first entries of the new POETRY CONTEST!

Every one of the readers of this CORNER, is encouraged to remember the Southern Missions, when he or she kneels in Church during Sunday Mass. You can be a missionary with your prayers! And don't forget a prayer for me, too. May God bless and keep all of you. Your friend,

A. CORNE
Divine Word Seminary
of St. Augustine
Bay Saint Louis, Mississippi

We have just the pamphlets you have been looking for
popular answers to popular questions.
There is a pamphlet for each one in your family:

		each
1.	Smiles and Chuckles	10¢
2.	This Thing Called Love	10¢
3.	Speaking of Purity	10¢
4.	The Sacred Heart	10¢
5.	What They Ask About Our Blessed Mother	15¢
6.	More Smiles and Chuckles	10¢
7.	Teen-Age Dating	10¢
8.	The Cancer Saint	10¢
9.	The Housewife Saint	10¢
10.	How to be Patient	10¢
11.	The Wife Desired (For all girls, young wives and mothers.)	50¢
12.	The Man For Her (For all men, young husbands and fathers. pages 175)	75¢

Send for the booklets of your choice, TODAY.

Mail your orders to:
Frater Myvett, S.V.D., Divine Word Seminary, Bay Saint Louis, Miss.

The MISSION GIFT AGREEMENT
(ANNUITY)

I know it's a Good Investment

It assures me good income for life

And I know what my Investment is doing

It is training young men to be Missionary Priests and Brothers

And when I am gone . . .

Their Masses and prayers and all the good works they will do for souls, will be a blessing for my own soul

MISSION GIFT AGREEMENT (Annuity)

It combines your thinking of your own future with a practical charity and thoughtfulness of the future of others

6 Benefits of the Mission Gift Agreement

A SIMPLE, SAFE, SOUND SOLUTION TO YOUR INVESTMENT PROBLEMS

1. **A Safe Investment**
2. **A High Rate of Interest**
3. **A Practical Charity**
4. **A Missionary Work**
5. **A Happier Death**
6. **Eternal Remembrance**

FOR PARTICULARS MAIL TO:

Rev. Father Provincial
Divine Word Missionaries
Bay Saint Louis, Mississippi

Rev. dear Father:

I have $.....at my disposal that I could put into your Mission Gift Agreement. I am.....years of age. What rate of interest would you pay me for this during the remaining years of my life?

Name .....

Address .....

City..... Zone..... State.....

All Information Kept Confidential — Mail to Rev. Father Provincial, Divine Word Missionaries, Bay Saint Louis, Mississippi

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BIG NEW CONTEST

Starting in the month of April 1959, a new contest will begin in the CORNER. So many youngsters have shown talent in writing poems that we are introducing the POETRY CONTEST. This POETRY CONTEST will have the following rules:

1. All poems submitted must be original, that is, they must have been made up by the boy or girl who submits them. So don't submit a poem that someone else wrote.
2. Each entry should be signed with your name, age, grade, and address.

Poems should be short, rather than long. You can write on any subject. This is your opportunity to make like Longfellow, and Shakespeare. I'll be waiting for the first entries of the new POETRY CONTEST!

Every one of the readers of this CORNER, is encouraged to remember the Southern Missions, when he or she kneels in Church during Sunday Mass. You can be a missionary with your prayers! And don't forget a prayer for me, too. May God bless and keep all of you. Your friend,

A. CORNE
Divine Word Seminary
of St. Augustine
Bay Saint Louis, Mississippi

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popular answers to popular questions.
There is a pamphlet for each one in your family:

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11.	The Wife Desired (For all girls, young wives and mothers.)	50¢
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(ANNUITY)

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Divine Word Missionaries
Bay Saint Louis, Mississippi

Rev. dear Father:

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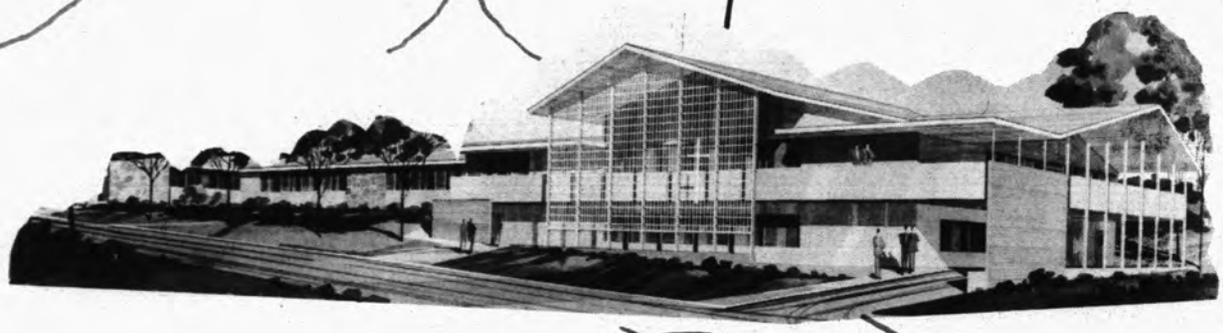
MARYGROVE'S

future is in YOUR hands!



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Help educate worthy boys for the missionary priesthood with your donations or a low-interest loan.

Dear Father Hunter:

I appreciate the opportunity to help educate worthy boys for the missionary priesthood. I am contributing to help pay off the debt on your new students' building at Marygrove, Arlington, California.

Accept my **loan** of $_____ at _____% interest.

Accept my **donation** of $_____.

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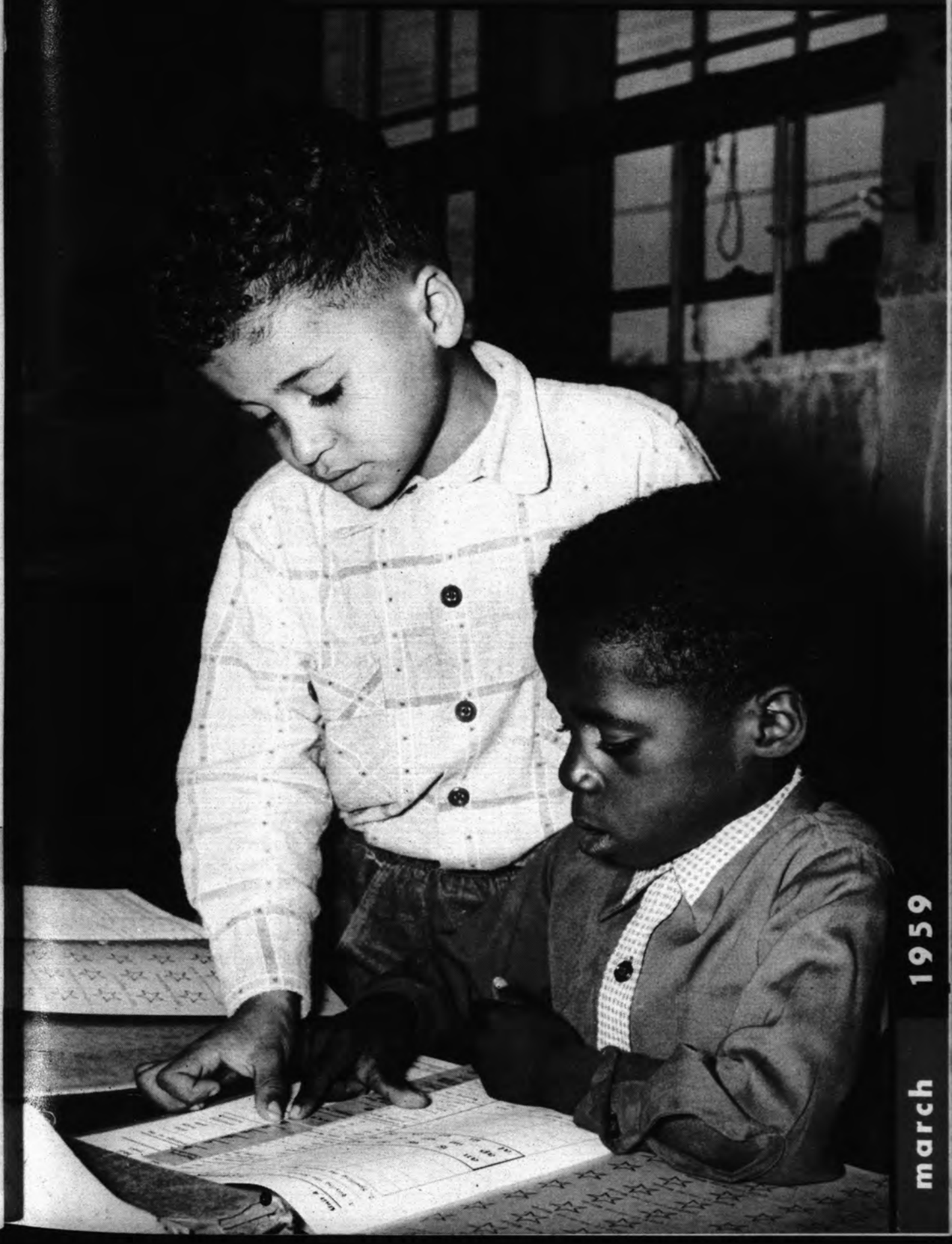
MAIL TO: Father Hunter, S.V.D., 201 Ruella Ave., Bay St. Louis, Mississippi.

ST. AUGUSTINE'S
CATHOLIC

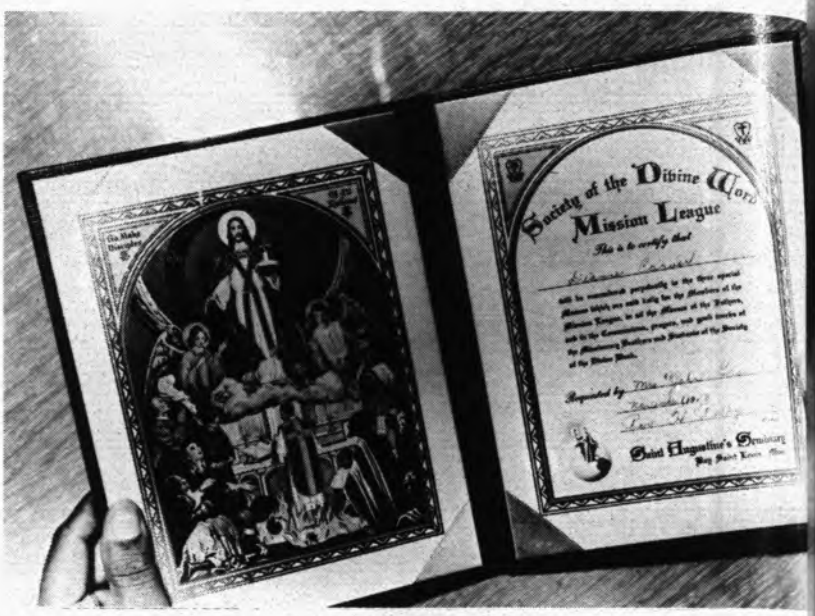
Messenger



march 1959

Eternal rest
grant to them,
O Lord.

And let perpetual
light shine
upon them.



Holy Masses for the living, for the dead, in the:

Society of the Divine Word's
MISSION MASS LEAGUE

A remembrance at the Altar of God is a truly Catholic remembrance. A highly recommended way to help your *beloved dead* is by enrolling them in the Society of the Divine Word's MISSION MASS LEAGUE. Also the *living* may be enrolled and gain the spiritual benefits of the Mission Mass League during life and after death. The benefits: remembrance in 3 special Masses daily; remembrance in all the Masses of the missionary priests and in the Communions, prayers and good works of the missionary brothers and students of the Society of the Divine Word.

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c/o Father Provincial
Divine Word Missionaries
Bay Saint Louis, Mississippi

Dear Father: Enclosed is my request for enrollment as indicated below:

---------- **Living**
Year's membership $1.00 **Deceased**

---------- **Living**
Perpetual membership $10.00 **Deceased**

---------- **Living**
Perpetual family membership $25.00 **Deceased**

Please send the above pictured Certificate of Perpetual Enrollment to:

Name .....

Mail Address .....

City ..... **Zone** ..... **State** .....

This enrollment is being requested by:

Name .....

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VOL. XXXVI / NO. 3 / MARCH, 1959

St. Augustine's Catholic Messenger

- the Magazine with a Message

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The St. Augustine's CATHOLIC MESSENGER is edited by the Divine Word Missionaries at the headquarters of their southern U.S. province, St. Augustine's Seminary in Bay Saint Louis, Mississippi. The magazine's primary message is about the Catholic Church's progress among the American Negroes, to win sympathy and support for this much neglected apostolate.

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Divine Word Seminary, Arlington, California
Divine Word Seminary, Girard, Pennsylvania
Divine Word Seminary, Conesus, New York
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Divine Word Seminary, Bordentown, New Jersey
Divine Word Seminary, Perrysburg, Ohio
Divine Word Seminary, Techny, Illinois
Divine Word Seminary, East Troy, Wisconsin
Divine Word Seminary, Epworth, Iowa

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BOYS AND YOUNG MEN willing to give their lives to Christ as MISSIONARY PRIESTS OR BROTHERS are invited to write for further information to any of the above addresses.

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Eternal rest
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And let perpetual
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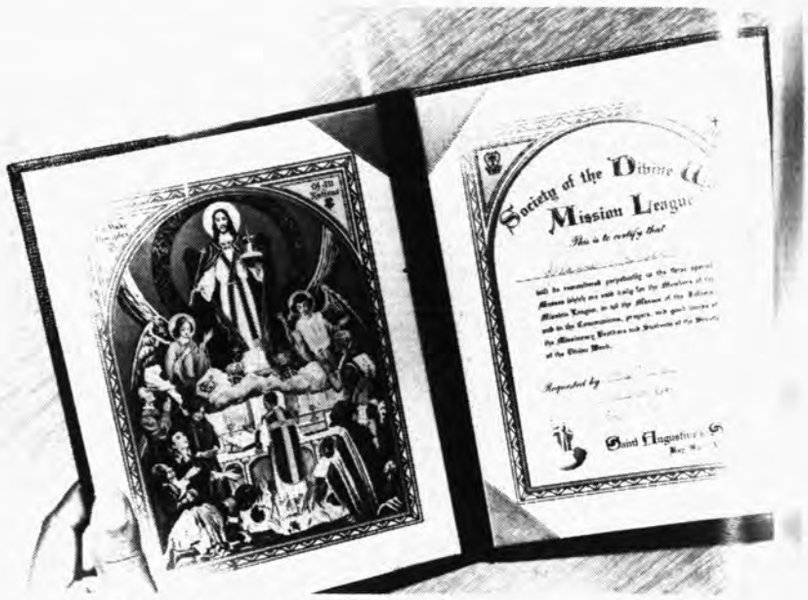

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PASSIONTIDE and the COLORED MISSIONS

Hubert Singleton, S. V. D.

...EDITORIAL

This month we recall the sorrowful Passion of Our Lord. On Good Friday we will sadly watch Him go from one scene of affliction to the next. He stands humiliated before Pilate. He staggers under the weight of the Cross. Veronica offers a cloth to wipe the sweat and blood off His Face which is racked with pain. His body, stiffened in death, is taken from the Cross.

The story of Our Savior's suffering is an ageless story. It never grows old for it is always vivid before us. The Passion of Christ can never be forgotten for in a small way it is reflected in the history of every righteous undertaking. Just why God's Wisdom would have it so we do not know. But God's people have long ago noticed that a passiontide afflicts so many enterprises undertaken for His honor.

He staggers under the weight of the cross

Consider the period of suffering that has tried so many religious orders, the Jesuits, the Franciscans, my own Divine Word missionary order. The lives of so many saintly men and women have known their passiontides. Consider the suffering in the lives of St. Paul, St. John of the Cross, St. Bernadette, St. Therese. Most religious devotions have had to experience a time of bitter trial before gaining approval. The history of the Catholic Church itself reflects the Passion of Christ. So expected is this time of trial for all worthy undertakings that we have come to suspect that enterprise which professes to be for God and yet does not suffer affliction. And contrariwise, we have come to consider a cause the more righteous the more it knows afflictions.

The Colored Catholic Missions of the United States, therefore, stand out in our minds as an undertaking especially blessed. Certainly these missions experience great afflictions.

A very great suffering for our Colored Missions is the poverty with which most of them must contend. So many of them are unbelievably poor, *to an extent which actually paralyzes God's work*. The missionary must spend so much time hustling to support himself and his mission that he finds small time to search for souls. Or if he finally finds the time he can ill find the energy. A lot of good it does to tell him, "Train your Colored people to be self-supporting!" when his people are among the nation's poorest and his congregation among the country's smallest.

It is another great suffering for our Colored missions that they have to

xist at all, for the reason that most f them have to exist lies in a very humbling truth—Colored Catholics are ot welcome just anywhere for worship.

Perhaps the greatest trial of all is the dismal prospect of failure which daily faces the Colored Catholic Missions of the United States. From the very outset the enterprise seemed doomed to failure, or at best very, very limited success. The Church came into this work far too late and with much too little means. Even today, after decades of struggling, the Catholic Church has come nowhere near closing the gap that the Protestant sects opened up in winning the Colored with their early lead and greater means. By this reflection I do not admit that the Colored Catholic Missions have failed, *for they have known success*. However, compared to the task to be accomplished, the eventual conversion of the American Colored people, the success is quite small.

In the economy of Almighty God, happily, every passiontide has an end. Christ's Passion came to an end. His Easter came soon after and with the dawning of Easter there came an explanation for every bitter moment of Good Friday.

I believe that the Catholic Church's mission to the Colored people of our country will not always lie so low. I believe this mission is the work of God and I believe that the humiliation through which it is now passing is but a time of trial, a Good Friday. For this particular mission of the Church Easter may yet be far off. But it is coming. One day the Catholic Church in the United States will see success come to its apostolate among the Colored people. Before that day comes, however, the Colored missions will demand a change from many of us. They will demand more help from us. Before the Colored people of the United States are won to the Catholic Church it may even be necessary to discontinue most Colored missions, i.e., separate places of worship for the Colored. This is no new thought because from their beginning separate places of worship for the Colored have always been considered but a temporary arrangement in the face of ill will and apathy. Which is but to say, if the Catholic Church is to convert the Colored people Catholics must first put aside ill will towards them and indifference towards their salvation.

So many Colored missions are unbelievably poor

KEEP THE COLORED MISSIONS IN MIND

Dear Reader:

We, Divine Word Missionaries, publishers of St. Augustine's CATHOLIC MESSENGER and veterans in the Colored Missions of the South, address this request to you: Will you remember our work in the Colored Missions when you make your Last Will and Testament? Any amount you bequeath to us for this work, we assure you, will be put to most worthy use. God will bless your interest in His cause. It was He who advised "Lay up to yourselves treasures in heaven. . ." (Matt. VI, 20)

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Gratefully,
The Divine Word Missionaries.

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Gratefully,
The Divine Word Missionaries.

SAINT JOSEPH

By John Coady, S.V.D.

General Douglas MacArthur is one of the towering public figures of our age. He was a great military leader. During World War II he was the man behind the scenes in many a valiant campaign in which lesser men grabbed the glory. Many of the unheralded victories which led to the final and complete victory on V-J Day were engineered by the brilliant man behind the scenes, Douglas MacArthur.

In any drama, there must necessarily be a man behind the scenes. And the man behind the scenes in the drama of the Incarnation was Saint Joseph. If Joseph is not as close to Jesus as is Mary, he is still nearer Jesus than anyone else. He is the foster father of Jesus. He is the head of the Holy Family. After Jesus and Mary no one had a more important role in the Incarnation than he.

At the Annunciation Jesus begins his human life in Mary. The Gospel immediately informs us that Mary was betrothed to Saint Joseph, the man behind the scenes. At the Visitation Mary visits her cousin Elizabeth. Mary was already with child. And Joseph knew it. He prayed. When the voice announced from heaven in answer to his prayers that Mary would bring forth a son which was conceived by the Holy Spirit and which was to be called Jesus, Joseph quietly accepted it all. He wondered how it was that he was chosen to have a role in such a great drama.

The birth of Jesus again shows Joseph's role in the Incarnation. Mary was with child. Her time was fast approaching. God took this opportunity to use Saint Joseph to fulfill the prophecy concerning the Son of God. The Messias was to be born in the town of Bethlehem which was the ancestral home of Joseph and it so happened that he had to travel to his ancestral home just when Mary's time of delivery had come. The birth of Our Lord took place among the dumb beasts. The shepherds figure prominently in the scene of the Nativity. The angels are mentioned. Saint Joseph remains out of sight, the man behind the scenes.

The day came for the God Man to be presented in the Temple. Again Joseph has a role in the drama. It is he who protects the child and His mother at a time made dangerous by Herod's ambitions. Cautiously he leads mother and child to the Temple and carefully he leads them away. Much later we find that Joseph's solicitude for the child continued steadfast as he searches for Him with Mary.

Throughout the drama of the Incarnation Saint Joseph is the man behind the rapidly moving scenes. He protected and provided for the Holy Family. After the Divine Motherhood of Our Blessed Mother Saint Joseph's vocation as foster father of the Son of God is the greatest ever bestowed upon any man for of all men it brought him closest to God.

Saint Joseph was a family man. For that reason he is venerated by the Church as the Patron of Christian families. There is no doubt that Saint Joseph loved Mary his wife. Let us not think that because the two of them lived in the state of perfect chastity their marriage was less real. There was certainly nothing frigid or distant about Joseph's love for Mary. "The basis of married love is two hearts beating in unison", stated the great Doctor of the Church, St. Ambrose. "When God destined Saint Joseph to be Mary's husband," wrote Pope Leo

XIII, "He willed him not merely to be Mary's companion in life, not merely the witness of her virginity and not merely the protector of her virtue! No, but through the very bond of marriage, Saint Joseph was a participant in her exalted sanctity."

Artists often give us a false idea of Saint Joseph. How very frequently do we not see him as an old man, stooped and bearded, and with a faraway gaze? There is no proof that Joseph was an old man at the time of his marriage. The exacting role which he was picked to play demanded a robust constitution. There is every reason to believe that he must have been a young man at the time of the marriage, strong physically, very chaste and well disciplined.

Saint Joseph was a poor man all the days of his life. But he became one of the greatest saints of all times. Jesus was later to declare that it is hard for a man with riches to enter the kingdom of heaven. Saint Joseph was a working man. He did not own a summer cottage where he could spend his leisure time. He had no pleasure boat to sail with his friends on holidays. He did not possess a classy chariot with which to arouse the envy of his neighbors. Saint Joseph had none of the materials we think necessary for happiness. Yet he was happy. He must have felt the pain and drudgery of work. But he could see beyond the drudgery. He made himself see beyond it. Saint Joseph had all he wanted. He had a tremendous faith and a deep love for God. That was all that counted for happiness.

The reward Joseph received in heaven for his complete accord with God's Holy Will must have been tremendous. But his reward began even before he left the earth. For he had the lifetime joy of speaking, eating, talking, laughing and living with Jesus and Mary. He was privileged to play a major role in the Incarnation, the world's greatest drama, even though his was a hidden role played behind the scenes.

*Father Joseph Eckert, S.V.D. recently celebrated his golden jubilee. —Ed.

A LETTER TO OUR JUBILARIAN

Dear Father Eckert:

It has recently been brought to my attention that you will celebrate the Golden Jubilee of your Ordination to the Priesthood on February 3rd next. On this most joyful and significant occasion may I be allowed to join your fellow priests and many friends in the United States in extending to you my very best wishes.

During the years when I was singularly privileged to serve the Holy See as Apostolic Delegate in the United States one of the apostolic undertakings closest to my heart was the missionary work being done among the Colored people, and, in a special way, St. Augustine's Seminary for the education and formation of an American Negro clergy. Although I am now absent from the United States over 25 years, my interest in this apostolate has never diminished and my memory of Father Christmann and the zealous priests who pioneered this work is ever fresh.

This is the reason why I take this opportunity, dear Father, to congratulate you, one of the early organizers and true apostles of the Negro Missions on this most glorious anniversary. May the Lord, Whom you have so faithfully served during these fifty years, bless you and the work to which you have dedicated your life.

With sentiments of the highest personal esteem and best wishes, I remain,

Sincerely yours in Christ,

Pietro Cardinal Fumasoni-Biondi

Holy Week

The Crucifixion

UKRAINIAN GIRLS COLOR EASTER EGGS

Two girls of the Ukrainian Eastern Rite Catholic Church decorate eggs with intricate patterns of many Christian symbols. Among the designs are fish, crosses and triangles. The Ukrainian custom of coloring eggs for Easter is believed to be more than 1,000 years old.

OBSERVE GOOD FRIDAY

A mother and daughter admire a display for a more reverent observance of Good Friday erected on the bandshell at Reyburn Plaza, Philadelphia, Pa. Protestants and Catholics in many communities across the country join every year in promoting a more spiritual observance of the day.

GUARDING THE HOLY SEPULCHRE

A Mohammedan guards the keys to the Church of the Holy Sepulchre in Jerusalem. The Holy Sepulchre shrine was built over the traditional site of Christ's tomb.

Entombment

INTENTIONAL SECOND EXPOSURE

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UKRAINIAN GIRLS COLOR EASTER EGGS

Two girls of the Ukrainian Eastern Rite Catholic Church decorate eggs with intricate patterns of many Christian symbols. Among the designs are fish, crosses and triangles. The Ukrainian custom of coloring eggs for Easter is believed to be more than 1,000 years old.

OBSERVE GOOD FRIDAY

A mother and daughter admire a display for a more reverent observance of Good Friday erected on the bandshell at Reyburn Plaza, Philadelphia, Pa. Protestants and Catholics in many communities across the country join every year in promoting a more spiritual observance of the day.

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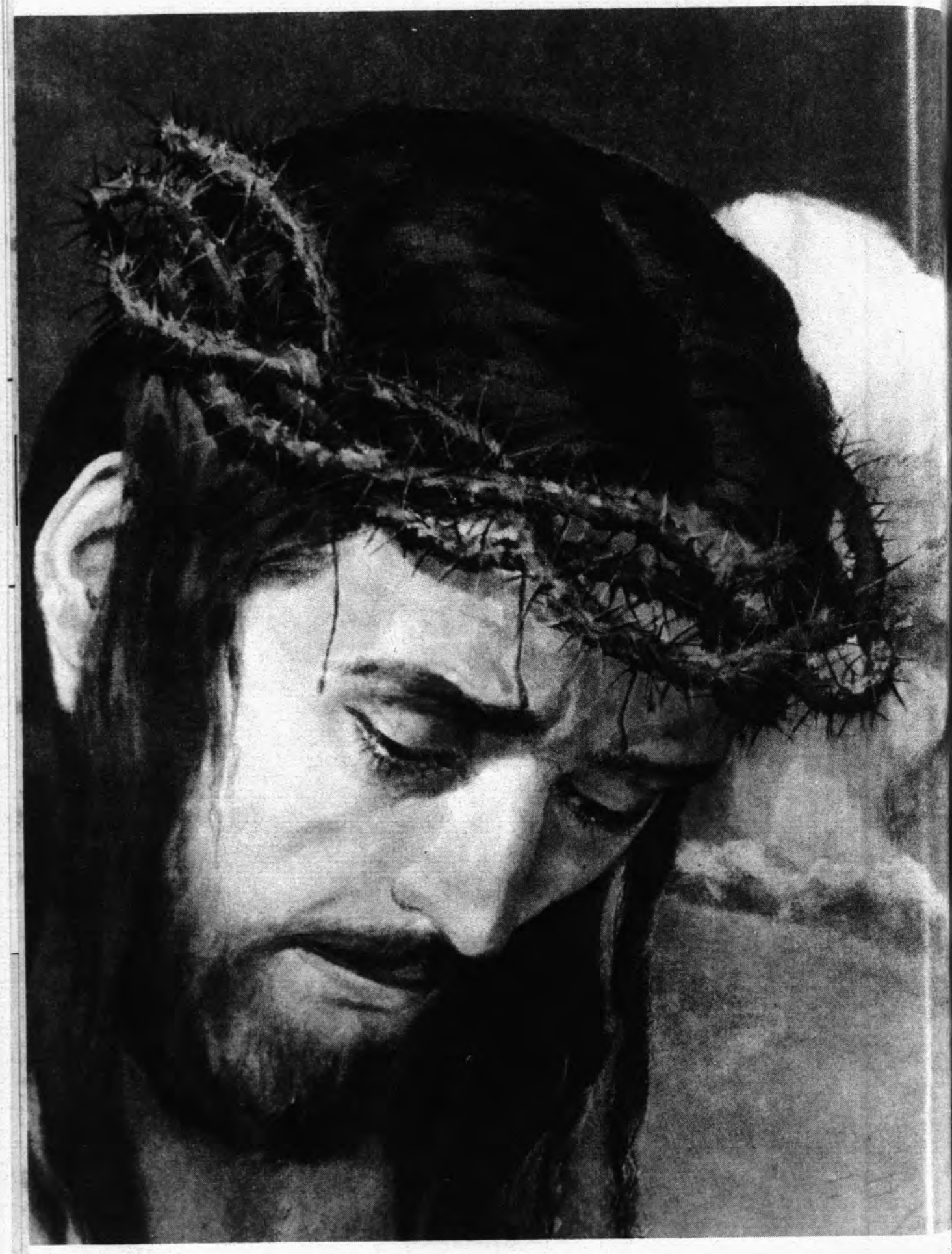
GUARDING THE HOLY SEPULCHRE

A Mohammedan guards the keys to the Church of the Holy Sepulchre in Jerusalem. The Holy Sepulchre shrine was built over the traditional site of Christ's tomb.

Entombment



Good Friday Lament

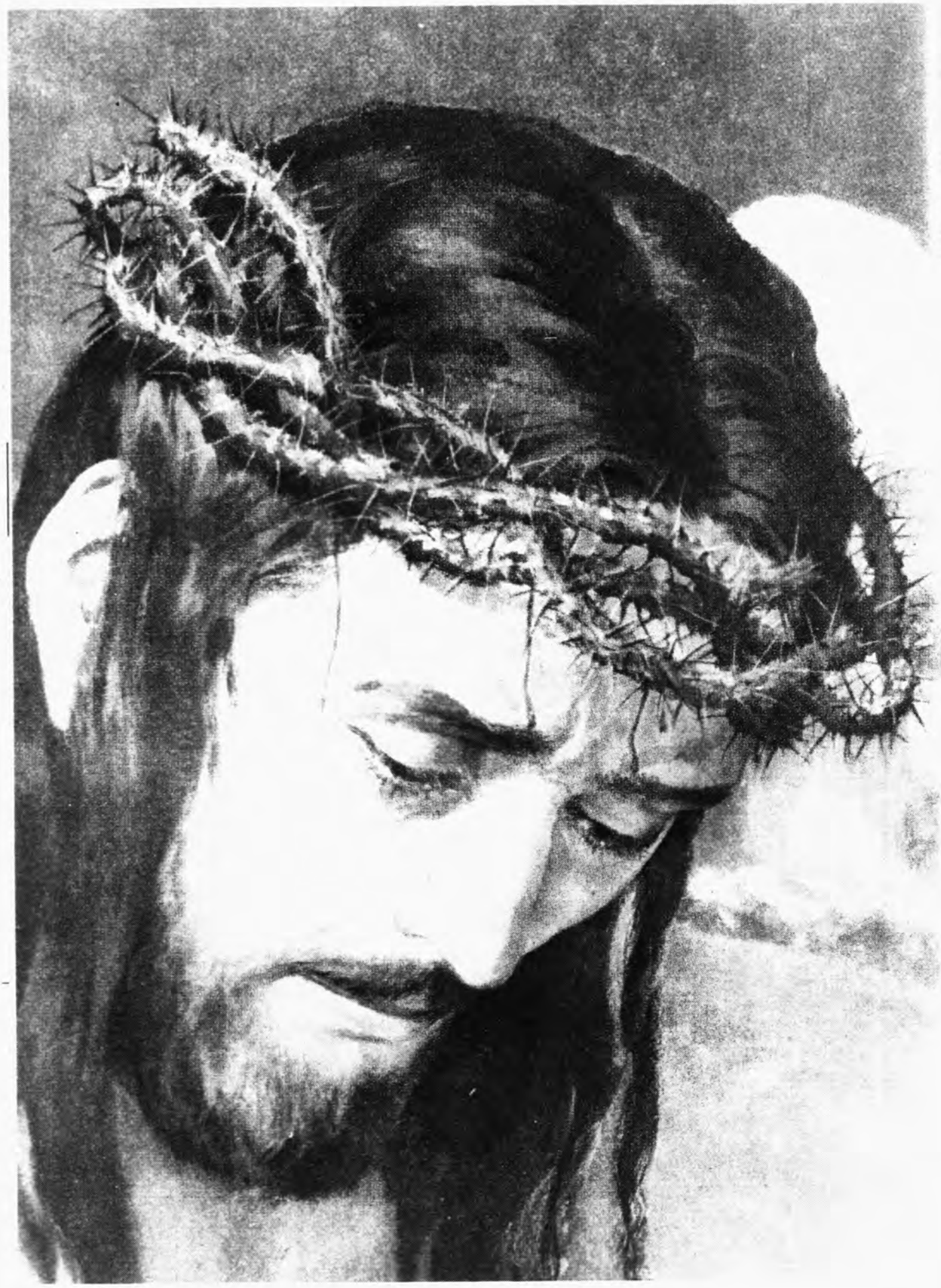
O Sacred Head surrounded by crown of piercing thorn!
O bleeding Head so wounded, reviled and put to scorn!
Death's pallid hue comes o'er Thee. The glow of life decays.
Yet angel hosts adore Thee, and tremble as they gaze.

I see Thy strength and vigor all fading in the strife,
And death with cruel rigor bereaving Thee of life.
O bitter pains and dying, that set the sinner free!
Do Thou, Thy grace supplying, O Jesus look on me.

O Jesus, I adore Thee. A humble plea I bring.
My guilt I own before Thee. O pardon me, my King.
Thy Cross is my salvation. In life it is my stay,
My hope and consolation when life-blood ebbs away.

The hymn "O Sacred Head". From the *Cantate,* Divine Word Missionaries' hymnal.

INTENTIONAL SECOND EXPOSURE



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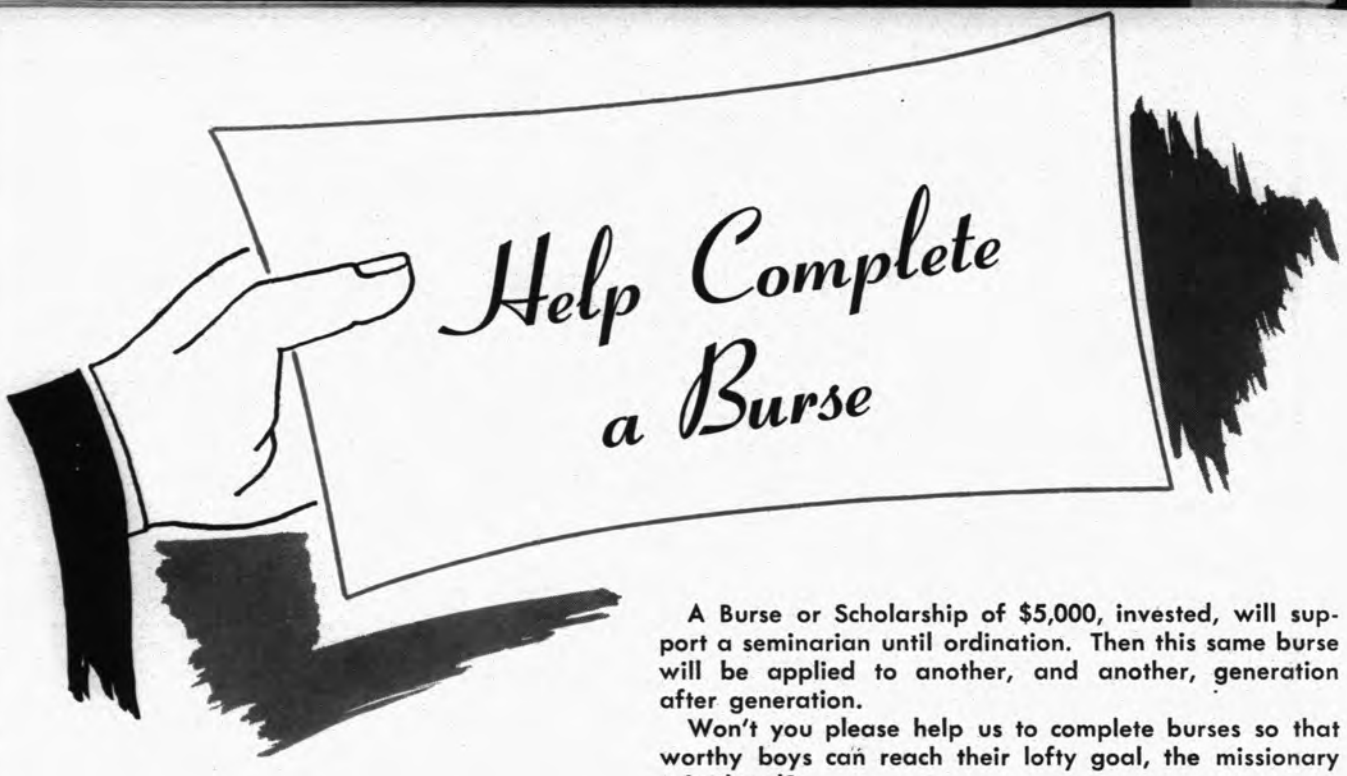

Help Complete a Burse

A Burse or Scholarship of $5,000, invested, will support a seminarian until ordination. Then this same burse will be applied to another, and another, generation after generation.

Won't you please help us to complete burses so that worthy boys can reach their lofty goal, the missionary priesthood?

INCOMPLETE BURSES AT "ST. AUGUSTINE'S" — BAY ST. LOUIS, MISSISSIPPI

February 7, 1959

BURSES:	Received	Total	Need
Blessed Martin de Porres No. 6	$ 11.00	$4,533.21	$ 466.79
St. Joseph	5.00	3,113.50	1,886.50
St. Jude	6.00	2,230.50	2,769.50
Little Flower (IV)	——	1,294.25	3,705.75
Our Lady of Fatima	31.00	1,743.00	3,257.00
Our Lady of Lourdes	——	1,325.68	3,674.32
Holy Ghost	——	1,092.15	3,907.85
St. Mathias	5.00	871.50	4,128.50
St. Elizabeth	——	588.00	4,412.00
St. Madeline Sophie Barat	——	499.50	4,500.50
Our Lady of Sorrows	1.00	380.76	4,619.24
St. Martha	1.00	368.00	4,632.00
Our Lady of Peace	——	18.00	4,982.00

DIVINE WORD SEMINARY, ARLINGTON, CAL.

BURSES:	Received	Total	Need
Little Flower No. 2	$ 1.00	$3,685.50	$1,313.50
Sacred Heart	1.00	992.00	4,008.00
Our Lady of Lourdes	500.00	500.00	4,500.00
St. Anthony	6.00	409.00	4,591.00
St. Joseph	——	216.50	4,783.50
St. Jude	——	203.00	4,797.00
Holy Spirit	——	81.25	4,918.75
Our Lady of Fatima	——	82.00	4,918.00
Blessed Martin de Porres	14.00	44.00	4,956.00
St. Martha	——	10.00	4,990.00
St. Philomena	10.00	10.00	4,990.00

Our Lord, Our Blessed Mother and the Saints will be pleased with your sacrifice to help supply priests to work among the neglected Colored, Mexicans and Japanese of the South. In this hidden way you will also have your own adopted priest sons or brothers for all time.

Dear Father Hunter:

I wish to assure you of my prayers and sacrifices for the education of worthy young boys for the priesthood. Please accept my offering of $ ..... towards the completion of your .....

..... burse for your seminary in .....

Name .....

Address .....

City ..... Zone ..... State .....

Send your contributions to: Father Hunter, S.V.D., Provincial
Bay St. Louis, Mississippi

Join the DIVINE WORD MISSIONARIES

- The Divine Word Missionaries are one of the Church's chief missionary societies.
- Our PRIESTS and BROTHERS work for Christ in the home and foreign missions.
- Boys ready for high school or in high school are accepted into our seminary. Also young men beyond the high school level.

Divine Word Missionary Priest

Write today to anyone of the Divine Word Seminaries listed below and get your copy of our information booklet.

DIVINE WORD SEMINARY
"St. Augustine's", Bay St. Louis, Miss.

"Marygrove", Arlington, California

"St. Mary's", Techny, Illinois

"Sacred Heart", Girard, Penn.

Divine Word Missionary Brothers

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DID YOU KNOW THIS ABOUT THE *Missions?*

Adapted from the writing of
REV. JOHN J. THILGES, S.V.D.

Of an estimated 2,700,000,000 people now inhabiting the earth, a mere 20% are Catholics. In other words, the Church founded on Peter has succeeded in baptizing only about one-fifth of the people living today. Vast Asia with its 1,500,000,000 souls has less than 35 million Catholics. China alone claims 600,000,000 people of whom but four million have entered the Church of Peter. Today the pagans and Moslems are *twice as numerous* as *all* Christians combined!

The harvest stands waiting in dozens of lands, but the laborers are too few. To us Divine Word Missionaries alone have been assigned the eventual conversion of more than 60 million pagans in Africa, New Guinea, Japan, China, and India. An overwhelming task for our limited missionary corps of priests and brothers. In addition to the foregoing 60 million we have yet more millions to care for in South America, the Philippine Islands, the U.S. home missions, and in other world areas. Everywhere our Divine Word Missionaries turn they see far more work than they can handle. The same is true for all missionary orders. When will the Catholic missions be staffed with enough missionaries? What are American Catholics doing to supply men and women for the missions?

At present there are only 5,200 Catholic Americans in foreign mission fields. They labor hard, but they are entirely too few to cope with the mountain of work. Meanwhile there are 200,000 priests, Brothers and Sisters in the U.S. today. The Church in America may be understaffed, but it is also true that the foreign mission work is many times more understaffed. Kind reader, if you feel urged to support and win vocations for the Church's apostolate in America ought you not to feel even more urged to support and win vocations for the Church's apostolate in the missions?

Though Catholic America's solicitude for the missions is far from widespread it is fervent in not a few instances. The zeal of Mrs. Lester Auberlin of Detroit comes to the fore. In 1953 this Catholic woman started a movement called World Medical Relief to furnish medicines, drugs, hospital equipment and surgical supplies in mission areas where they are needed most.

Reverend William Williams, S.V.D.

- *Celebrates 25 years in priesthood.*
- *Twenty-one years at home of St. Augustine's CATHOLIC MESSENGER.*

Father William Williams, S.V.D. celebrated the silver jubilee of his ordination to the priesthood at the Divine Word Seminary in Techny, Illinois on January 28. The celebration did not go unnoticed at the Divine Word Seminary in Bay Saint Louis, Mississippi for Father Williams will long be remembered at the home of the St. Augustine's CATHOLIC MESSENGER. He spent twenty-one years of his priesthood at this seminary where he capably and faithfully fulfilled several simultaneous teaching assignments. For long years he taught our major and minor seminarians proving to be a very versatile instructor in the fields of Philosophy, History of Philosophy, Sociology, Astronomy, Geology, and French. He came to our Bay Saint Louis seminary in 1935 shortly after his ordination and served well on the faculty until he was transferred to the Techny seminary in 1956.

Father was born in Wervershoef, Haarlem, Holland, on April 2, 1908. At the age of 13 he entered St. Willibrord's, a minor seminary of the Divine Word Missionaries in Holland. He completed his studies in Sacred Theology in the major seminary of St. Francis Xavier in the same country. He was ordained there on January 28, 1934 and was assigned to the Colored missions of the United States. He spent part of his first year in this country at Holy Ghost Parish, Jackson, Mississippi.

At present he is professor of Fundamental Theology at the Divine Word Missionaries' Techny seminary and also the Spiritual Director of the community's Missionary Brothers.

The entire membership of our Bay Saint Louis seminary and the staff of St. Augustine's CATHOLIC MESSENGER wish many more years in God's service for this long time confrere and one time laborer in the Colored missions of the South. Ad multos annos!

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Very Rev. Robert C. Hunter, S.V.D., head of the Divine Word Missionaries' southern province, presents Father Eckert with a lighted candle, saying: "Accept, beloved brother, the burning light and observe the commandments of God, so that, . . . you may possess eternal life and live forever and ever."

Bishop Raymond P. Hillinger, D.D. preached at the Jubilee Mass. As a boy he made Father Eckert's acquaintance and often visited the Divine Word Seminary at Techny, Illinois from his home in nearby Wilmette.

Father Hunter presents the jubilarian with long pastorship, saying: "Accept the staff o advanced years; so that by walking tireles commandments and the constitutions of our safely reach your heavenly home."

Father Eckert's

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Upon receiving the lighted candle and the symbolic staff the jubilarian kneels before the presiding Bishop for his blessing. Bishop Richard O. Gerow, S.T.D. of the Natchez-Jackson Diocese prays from the ceremonial in use by the Divine Word Missionaries: "May God the Father, who created you, bless you; may God the Son, who redeemed you, bless you; may God the Holy Ghost, who sanctified you, bless you. . . ."

At the close of the jubilee ceremonies Father Eckert blessed the congregation with a mission cross which was once the personal possession of Venerable Arnold Janssen, founder of the Divine Word Missionaries.

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Professionals Can Hasten Social Justice

Mrs. Grace Nugent, R.N.

Because of their qualifications and because of the role of leadership which they play in society, professional people such as clergymen, legislators, educators, et al., hold one of the keys to the realization of social justice for racial and ethnic groups in our country. This was the theme of a talk before the Catholic Interracial Council forum by Mrs. Grace Nugent, R.N., Assistant Executive Secretary, Intergroup Relations Unit of the American Nurses' Association.

According to Mrs. Nugent, the professional person, because of his or her specialized knowledge and broadened educational experience, commands the respect of the community. People follow the professional's customs, attitudes, and values as guides to what is and is not socially and morally acceptable. Therefore, the active support of professionals on both the national and the local level is imperative if any movement for the realization of any phase of social justice is "to get off the ground". If professionals wait until the general community has already manifested its readiness to bring about such justice, "they lose the opportunity to lead in the enactment of Civil Rights legislation and to lead in the general practice of sound human relations."

The need in the United States and throughout the world for greater numbers of trained practioners in each field is crucial. Arbitrary factors like race and creed are, of necessity, rapidly loosing their importance in the utilization of professional personnel. It is obvious on the basis of the criteria of the professions and on the basis of experience that to require a double standard in the education and practice of the members of any profession is a serious handicap to the profession itself and to society as a whole.

Mrs. Nugent said that in recognition of these facts, the American Nurses' Association initiated action twelve years ago to eliminate race and creed as criteria in the training and utilization of nursing personnel. Since that time there has been steady progress, so that today only one state and five district Nurses' Associations still continue to bar Negro nurses and seventeen State Nurses' Associations have appointed intergroup relations personnel to their staff.

Mrs. Nugent is a native of Pittsburgh, Pa. She brings to her professional field a training received at the Harlem Hospital School of Nursing, a B.S. and M.A. in Nursing Education with additional credits gained in Curriculum and Teaching, all from Teachers College, Columbia University. She has also received education in problems of race relations at the Race-Relations Institute of Fisk University at Nashville, Tenn. Mrs. Nugent, a non-Catholic and a Negro, is a member of several sororities. She has had speaking engagements in many parts of the United States.

Golden Jubilee for Colored Sisters

At Baltimore, Maryland three Oblate Sisters of Providence recently observed their golden jubilee as professed religious. The jubilarians are Sister Cecilia, O.S.P., Sister Christine, O.S.P., and Sister Agatha, O.S.P. The Divine Word Missionaries offer heartfelt congratulations to the distinguished jubilarians and to their zealous religious order.

Officiating at the jubilee ceremonies which were held in the chapel of St. Francis Convent, the motherhouse of the Oblate Sisters of Providence, was Monsignor Patrick J. Kilgallen of Columbus, Ohio. Monsignor Kilgallen, a close friend of the Divine Word Missionaries' southern missions, also has long been a close friend of the Oblate Sisters of Providence. As founder and former pastor of St. Cyprian's Parish at Columbus, he saw two of his parishioners join the Oblate Sisters of Providence. The order is 120 years old. Its members are Colored.

A golden crown, symbolic of fifty years spent for Christ, is placed on the head of Sister Christine, O.S.P.

(l. to r.) Mother M. William, O.S.P., Superior General of the Oblate Sisters of Providence; Sister Cecilia, O.S.P.; Monsignor Patrick J. Kilgallen; Sister Christine, O.S.P.; Sister Agatha, O.S.P.; Sister Columba, who has been in the order 55 years, is a sister to Sister Cecilia.

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Officiating at the jubilee ceremonies which were held in the chapel of St. Francis Convent, the motherhouse of the Oblate Sisters of Providence, was Monsignor Patrick J. Kilgallen of Columbus, Ohio. Monsignor Kilgallen, a close friend of the Divine Word Missionaries' southern missions, also has long been a close friend of the Oblate Sisters of Providence. As founder and former pastor of St. Cyprian's Parish at Columbus, he saw two of his parishioners join the Oblate Sisters of Providence. The order is 120 years old. Its members are Colored.

A golden crown, symbolic of fifty years spent for Christ, is placed on the head of Sister Christine, O.S.P.

(l. to r.) Mother M. William, O.S.P., Superior General of the Oblate Sisters of Providence; Sister Cecilia, O.S.P.; Monsignor Patrick J. Kilgallen; Sister Christine, O.S.P.; Sister Agatha, O.S.P.; Sister Columba, who has been in the order 55 years, is a sister to Sister Cecilia.

City of God
IN THE NEW FEDERATION

The Abbey School and monastery chapel, Mt. St. Benedict.

By Brother Charles Lwanga Hoskins, O.S.B.

In October, 1911, the Rt. Rev. Dom Mayeul de Caigny, Abbot of Bahia, Brazil, wrote to the Archbishop of Port-of-Spain, Trinidad: "As a religious persecution seems daily more and more imminent in Brazil, we are looking for a place of refuge. To this end Trinidad seems to us most suitable." The Archbishop replied, promising the desired haven. In December, 1911, Abbot Mayeul came to Trinidad and after a brisk looking around, he chose a hill that was destined to be familiarly known as "The Mount." On Rosary Sunday, 1912, three pioneer monks arrived under the leadership of Dom Ambrose, O.S.B. Soon after their advent to Trinidad the monks took a few parish assignments. They were soon joined by several clerics and priests from Bahia, and established, as best they could, the monastic life in a native mud hut.

From this humble beginning, the colony of monks made such remarkable progress that in 1915, it was granted the status of Conventual Priory by Rome. Under the astute leadership of the Prior, Dom Hugh Van der Sanden, the monks founded two colleges, built several chapels and schools, and in 1943, took over the supervision of the Archdiocesan Seminary at the request of the Most Rev. Finbar Ryan, O.P., Archbishop of Port-of-Spain.

The Priory was granted Abbey status in 1947. The monks elected Dom Adelbert van Duin, O.S.B. as their first Abbot. One of the first public acts of the young abbot was to lay the foundation stone of the new Abbey building. This building was designed and built by Brother Gabriel Mokveld, O.S.B., an experienced architect.

The Community numbers around sixty members. A quarter of the professed monks and the majority of lay brothers are West Indians. Like the population of the West Indies, the Community is typically cosmopoli-

(Continued on Page 86)

ALONG THE DIVINE WORD MISSION TRAIL

Provincial Visits West Coast Missions

Fr. Lawrence Thornton, S.V.D.

Fr. Curtis Washington, S.V.D.

Fr. Raymond Guidry, S.V.D.

Out on the West Coast our new provincial, Very Rev. Robert C. Hunter, S.V.D., was heartily welcomed by the people in our California missions when recently he visited them for the first time. Father Provincial resides at our Bay Saint Louis, Mississippi seminary where he has his office. Periodically he visits our missions in the South and on the West Coast. While visiting St. Francis Xavier Mission (serving a Japanese congregation) at San Francisco he was privileged to perform one of a missionary's most loved tasks, the baptizing of new converts. Father Joseph Guetzloe, S.V.D. is pastor of the mission. He was chosen to care for the Japanese congregation after spending many years as a missionary to Japan.

* * *

Recovery at Pine Bluff, Arkansas

In an earlier issue of this magazine (December, 1958) it was reported to our readers that our St. Raphael Mission at Pine Bluff, Arkansas was entirely destroyed by fire. The pastor, Father Joseph Kempinski, S.V.D. set to work immediately searching for help to rebuild. It is to his credit and to the praise of the mission's friends that the rebuilding has been accomplished. The accompanying pictures show the new St. Raphael's, one of the two missions which our Divine Word Missionaries conduct for Colored people at Pine Bluff, Arkansas.

INTENTIONAL SECOND EXPOSURE

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(Continued from Page 84)

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"Ora et Labora" — Worship and Work — runs the Benedictine motto and Mount St. Benedict has ever striven to be faithful to that ideal. The Divine Office is chanted daily in the temporary Abbey Church with all the pomp and beauty of the Catholic liturgy.

Manual labor is held in high esteem, and the monks work at various crafts and trades. They bake their own bread, sew their own garments, make and repair their own shoes, carve their own furniture, make their own candles, bind their own books, run a poultry farm, an apiary and two estates. The lay brothers, who seldom come into contact with the public, form an important unit in the Community. They impress the few they meet by the eloquent sermons of their quiet and exemplary lives.

Nor is intellectual and pastoral labor neglected. Monks are engaged in study, research, writing and teaching. Thousands of pilgrims visit the "Mount" to seek solace for soul and body.

The Fathers educate some 2,000 in their schools. The latest addition to their educational endeavor is St. Benedict's College, situated some forty miles from the monastery. This college was founded by Dom Basil Matthews, O.S.B., believed to be the first Negro priest in the Order's history. The seminary has graduated six local priests who now labor in the Archdiocese. The Fathers in the parishes staff ten churches and chapels and care for the spiritual needs of over 20,000 souls.

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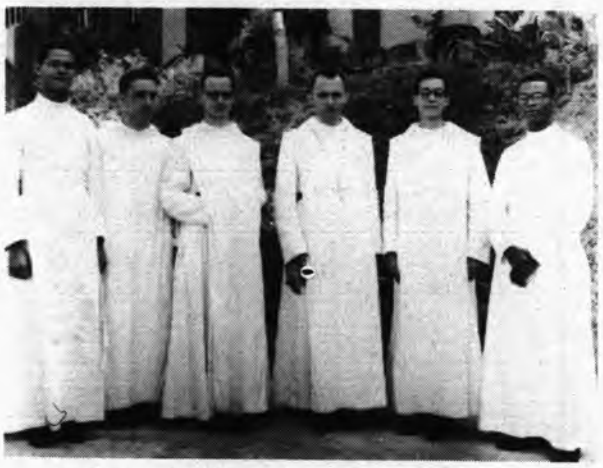

Father Abbott and members of Mt. St. Benedict Abbey.

The Abbey is not lacking in traditional Benedictine hospitality. The three-storied guest house has become an "internationally famous sanctuary for tired nerves." It has offered accommodation to thousands of West Indians and Europeans and provided entertainment for an equally large number of American G.I.'s during the last world war.

Throughout the past centuries, Benedictine Abbeys have proved themselves power-houses of prayer, seats of learning, culture and civilization. Such is the role we consider Mount St. Benedict's Abbey called upon to play in the new West Indian Federation, so that the peoples of these parts may be assisted in attaining their supernatural and natural destiny. Thus these men who dwell in the "City on the Hill" — men rich in virtue, and singularly devoted to prayer, manual labor and study—strive that "in all things God may be glorified!"

Pope John XXIII Consecrates Negro Bishop

- *Bishop Charles Msakila, D.D.*
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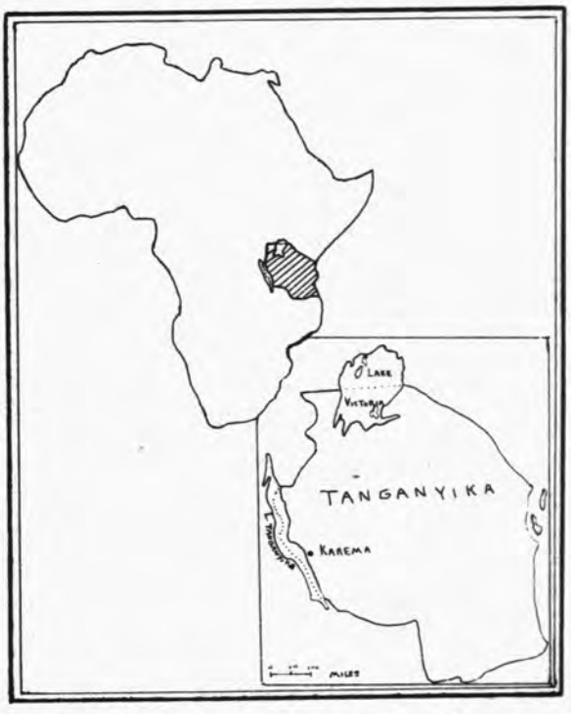

Map of Africa showing Tanganyika. The map of Tanganyika locates Karema, see city of Bishop Msakila.

On December 27, 1958, in the Basilica of St. Peter at Rome, Pope John XXIII consecrated an African priest a Bishop. The new Bishop, the Most Rev. Charles Msakila, D.D., becomes the 26th living Negro Bishop of the Catholic Church.

Bishop Msakila was born in Karema, Tanganyika, East Africa in 1919. He made his philosophical and theological studies at St. Paul's Seminary in Kipalapala, Tanganyika, and was ordained priest in 1946. After his ordination he was engaged in pastoral work in the missions. In 1956 Father Msakila was named a member of the diocesan Board of Consultors and dean of the Central Region of the Diocese of Karema. In 1957 he became secretary to the Bishop.

Bishop Msakila was consecrated along with seven other prelates, one of whom was Cardinal Tardini, Papal Secretary of State.

The diocese of Kerema has a population of 124,000 Catholics, served by 70 priests.

Pope John XXIII and the eight bishops consecrated by him on December 27, 1958.

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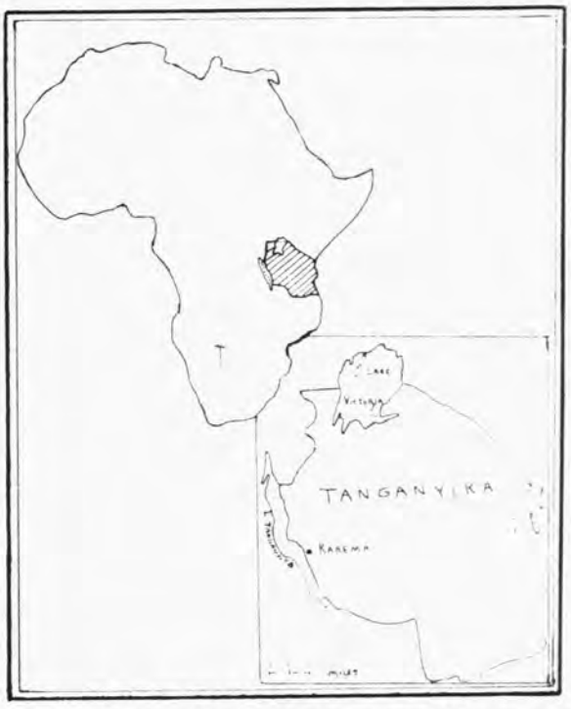

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SEMINARY NEWS

Missionaries Visit

Among the visitors to St. Augustine's in recent weeks were Fathers Anthony Krajci, S.V.D., and Jerome Ziliak, S.V.D.

Father Krajci of Chicago, Illinois was sent to New Guinea as a missionary almost a dozen years ago. He showed the community a short movie depicting the success of his former mission station. Despite the hostility of the local medicine man, he brought hundreds into the Church, and built a sturdy mission station and air strip. Then his territory was given to the members of another Mission Order! Undaunted, Father will start all over again in another section of New Guinea, the largest island in the world.

Father Ziliak of Haubstadt, Indiana first went to his mission in 1948. His work is among the Indians in Bhagor, India. Agriculture is his specialty. He showed us slides illustrating the immense possibilities the land of Northern India contains to produce giant fruits and vegetables if only proper fertilizer and irrigation are used. India's poor use the most common fertilizer as mortar for the walls of their homes! Father Ziliak has been appointed to open a huge agricultural training project on his return to India. He is most optimistic about its success.

May Fathers Krajci and Ziliak succeed in their work of winning souls to Christ—a work shared with them by all our Divine Word Missionaries in the South.

Evening Ordination

For the first time in the seminary's history, ordinations to the priesthood are scheduled at St. Augustine's at an evening Mass. At 3:00 P.M. on March 30 the ceremonies will begin in which Bishop Richard O. Gerow of Natchez-Jackson will confer the priesthood on Rev. Deacons John Coady, Gerald Garry, and James Henry, all Divine Word Missionaries.

Deacons Gerald Garry, S.V.D., John Coady, S.V.D., and James Henry, S.V.D., will be ordained priests on March 30.

Silver Jubilee

On May 26, 1959, Fathers Anthony Bourges, Maurice Rousseve, and Francis Wade, members of the first Ordination class at St. Augustine's will celebrate their silver sacerdotal jubilee. Bishop Fulton J. Sheen will preach.

Father Powell in the Saar

Father Elmer Sylvester Powell, S.V.D., a recent editor of the *Messenger,* and presently English secretary at the General Headquarters of the Society of the Divine Word in Rome, sent word in early February that he is temporarily stationed at St. Wendel's Mission Seminary in the Saar to learn German.

A PICTURE SPEAKS

★ St. Thomas and Priestly Vocations

By Thomas Potts, S.V.D.

March is the month in which we are bidden to pray and work for an increase of vocations. On March 7, the Church celebrates the Feast of that saint whom Pope Leo XIII named patron of seminaries, St. Thomas Aquinas. Parents and educators might look to him for inspiration to encourage priestly vocations in youths under their care. Young men might look at him as a model.

St. Thomas was born in Italy in 1225 and died in 1274. In him we find all the qualities of a truly great priest and religious. He was angelically pure, very learned, a great lover of the Eucharist, a humble child of Mary. His were all the qualities valuable to a priest and future priest in the world today.

But let us allow his picture to speak to us. It has a message for all of us if we choose to take it.

The picture shows St. Thomas as he is described by one who knew him: "Of lofty stature and of heavy built, but straight and well proportioned. His complexion was like the color of new wheat, his head was large and well shaped, and he was slightly bald. His total appearance was noble, meditative, gentle, yet strong."

St. Thomas was not of extraordinary health. He was not what we would call handsome. He was not a great athlete. As to physical qualities, a priest and future priest need be only average.

St. Thomas is pictured standing, as if prepared to defend the Faith against her attackers. In his right hand is his pen, which is his sword. Among the many works which he wrote, the best known are his two summas, or summaries, the *Summa Theologica* and the *Summa Contra Gentiles*. St. Thomas also wrote the Mass and Office for the Feast of Corpus Christi.

Knowledge and learning were St. Thomas' exceptional qualities. But every priest must be armed with the sword of knowledge. His intellectual talents need not be near as great as those of St. Thomas but they should be at least average. Long years of study will make him reflect at least a sufficient amount of the knowledge he finds in the works of St. Thomas and the other great teachers of the Church. A potential priest is never too young to begin to strive after knowledge, so necessary for the priest in our educated modern world. Parents and educators should direct the zeal of future

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priests in this regard. If a boy is interested in the priesthood, even in the upper grades of grammar school he should be encouraged to read more, to be more exact in his studies.

To return to our picture, we see Thomas with the sun on his breast. As Pope Pius XI said, "He is likened to the sun because he sheds both light and heat; he pours illumination into the mind and enkindles the flames of virtue in the will."

A priest with knowledge but without virtue is a useless servant in the vineyard of the Lord. Knowledge instructs; virtue inspires to action. Young men interested in the priesthood are not expected to be ready-made saints. But they should have taken a few steps in that direction. A good Catholic home is an excellent kindergarten for the seminary. Mothers and fathers usually hope in vain for vocations for their sons if the atmosphere of their home fails to be truly Catholic. A boy who never sees his family receive Communion in a body, or pray the rosary together, or recite table prayers will seldom be drawn to the priesthood, or if he does enter the seminary, he will often drop out because his early training was not truly religious.

The Angelic Doctor is pictured with the Holy Spirit hovering above him. It was the third Person of the Trinity who enlightened Thomas in divine things. As Pope Pius XI also declared: "Humility and cleaness of heart made the soul of Thomas docile and ready to yield to the promptings and lights of the Holy Spirit."

Near St. Thomas' feet lies a crown —a symbol of the noble place he gave up in the world. His father was duke of Aquinas, his great uncle was the Emperor Frederick Barbarossa, his mother was related to the kings of Aragon and Sicily. Pope Honorius III was his sponsor at Baptism. Thomas could have been a great man in the world, but he gave up all, more he even underwent persecution and imprisonment by his relatives in order to become a religious and a priest.

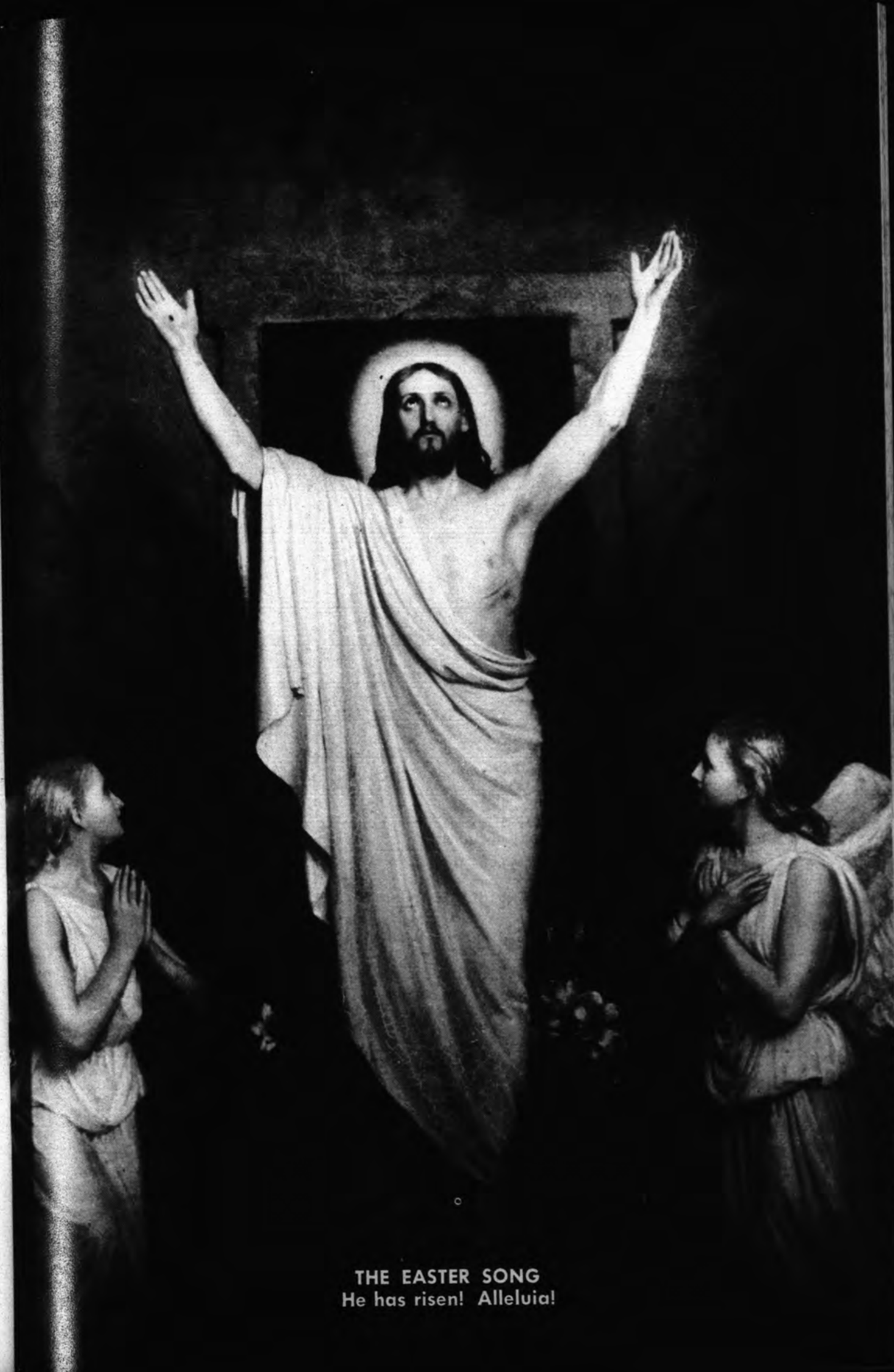
Desire for worldly pleasures and honors is the factor wnich draws many young men, otherwise qualified, away from their vocation. A seminary requires many sacrifices of a young man. Less television, fewer movies, fewer luxuries, less freedom to do what he pleases, these are what the young man must face.

A vocation will not come from the home where the young man is taught by the example of his parents, brothers, and sisters that it is wealth and pleasure that make life worth living. If the number of vocations is to grow enough to supply the demand for priests there is in the world today, the reform must begin in the home. A deeper spirit of Catholicism in the home is the only solution to the current vocation problem.

Yet the present situation is not hopeless. With God's grace there are still thousands of young men who follow the example of St. Thomas, who cast aside the desire for worldly honors and pleasures despite the example of those around them and who follow Christ on the road to the Priesthood.

WHEN TO GO TO THE SEMINARY?

The Divine Word Missionaries advise that the best time for a boy to go to the seminary is right after the 8th grade. If a boy has already entered high school outside the seminary the Divine Word Missionaries advise him not to continue longer outside but to enter the seminary as soon as possible. He will get the proper high school training and the needed spiritual training only in the seminary. (Consult the notice on page 77 of this magazine.)



THE EASTER SONG
He has risen! Alleluia!

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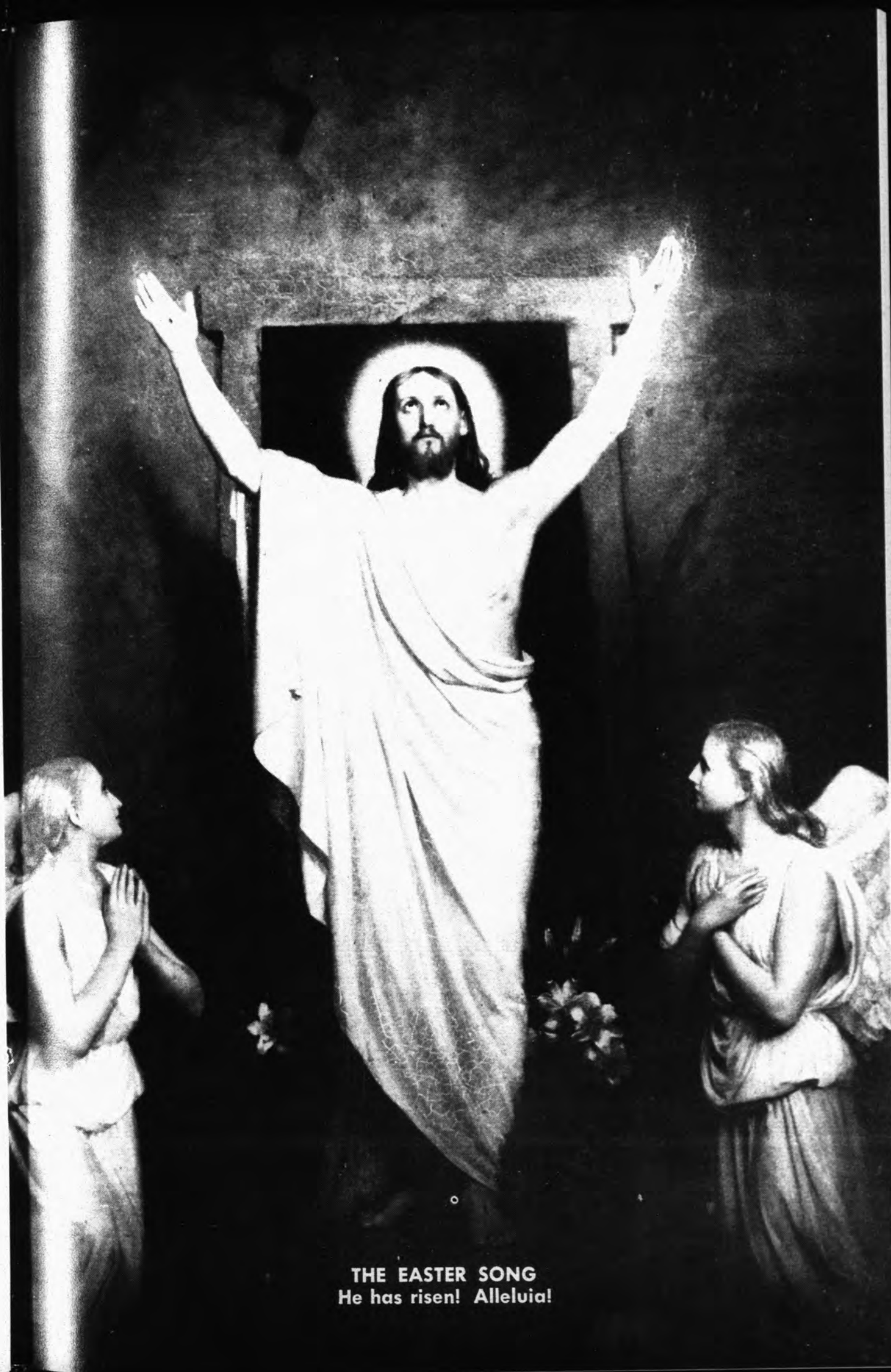

THE EASTER SONG
He has risen! Alleluia!

Boys' and Girls' CORNER

My Dear Boys and Girls:

March is a month special to St. Joseph. Therefore I think it would be a fine idea if every boy named Joseph, and every girl named Josephine, or Josepha, or Jo, would say a little prayer to good St. Joseph each day during the month of March. Short or long, such a prayer would be very pleasing to St. Joseph. In his turn, he will not fail to pray to God for YOU. And, of course, God will listen to his prayers, since He thought so much of him as to make him the head of the Holy Family. So, take my advice and start praying to St. Joseph NOW.

* * *

BIG NEW CONTEST

Paging all you Longfellows and Shakespeares!! A new Contest begins in the month of April 1959. So many of you youngsters have shown talent in writing poems that we are beginning the POETRY CONTEST. For this, the following rules will be in effect:

1. All poems submitted must be original, that is, they must have been made up by the boy or girl who submits them. So don't submit a poem that someone else wrote, or one that you copied from another place.
2. Each entry should be signed with your name, age, grade, and address.

Poems should be short, rather than long. You can write on any subject. You can send in old poems or new poems, but they must be by you. Send them in as soon as possible so that I can have them judged for April the first month of the POETRY CONTEST.

* * *

A. CORNE'S MAIL BAG

Once again, I'm going to let all my good young friends, who have written me, get something of their letters into this CORNER. So, here we go!

. . . When you said—say a little prayer for the missions— I thought that was very nice. If every one would say a prayer there would be more Catholics . . . It would make God so happy. Enclosed is 25¢ for the missions. I would like to thank you for the beautiful pictures and the medal . . .

Susan Marie Sutherland
Kankakee, Illinois

. . . I am fourteen years old and studying for the Salesian Priesthood. I am on the Correspondence Committee of the Blessed Sacrament Sodality here at the Junior Seminary. The Sodality will launch their stamp campaign soon . . . And that is why I appeal to your readers to help us. The stamps (cancelled, used) that are contributed will be sold and the funds received will be used perhaps to feed a child in China or to clothe a peasant in Hungary . . . We also would appreciate any old rosaries . . .

Elmer Spiller
Don Bosco Juniorate
West Haverstraw, N.Y.

. . . I've enjoyed the CORNER so much. I have read each book over and over. I am enclosing twenty-five cents for any special need. Please try to squeeze my letter into the CORNER. God bless you.

Doris Lindberg
Brooklyn, N.Y.

. . . Our whole class is working very hard for the missions. We belong to the Junior C.S.M.C. (Catholic Students Mission Crusade) . . .

Marlene Fening
Hamilton, Ohio

. . . This is the first time I wrote and I just love the MESSENGER. If you can find any picture of the Blessed Mother would you please send them to me . . .

Mary Lou Sumberg
Reading, Mass.

I like the book you send me for my prize. I enjoy that book very much. I couldn't understand it very well . . . I like your MESSENGER very much . . . May God bless you and keep you.

Helen Brady
Poughkeepsie, N.Y.

. . . This is my second letter since I have been getting the MESSENGER. . . I say the rosary every night for you and the Missionaries. I go

to Mass and Communion everyday and pray to gain God's grace. . . Last year I got a pagan baby. Her name is Catherine Ann, and this year I am almost finished with another one. May God bless and keep you.

Dorothy Myles
Yazoo City, Miss.

. . . My hobbies are painting and drawing. I'm sending some of my works. Also 5 cents for the missions. I will send it every month . . . I would like to become a sister of the Little Flower of Jesus. Offering my Prayers,

Veronica Verno
Collingdale, Pa.

. . . I am older than the other Boys and Girls, but I enjoy especially writing to you. My favorite Saint is Saint Theresa of the Child Jesus. If you find any pictures of Saint Theresa, please, send them to me. God bless you.

Maria Theresa
San Bernardino, Calif.

. . . Thank you for the book you sent me. It was inspiring, indeed. I know I shall try to be kind to everyone just like Donna Maria. I try to be a good Catholic and pray for the missions often. May God bless you and help you continue your good work for the missions.

Theresa Kathleen Andre
Port Allen, La.

That closes my Mail Bag. But here's a big HELLO to all my young friends who wrote. THANK YOU for every prayer, offering, or sacrifice you have made for the missions. May God reward you.

* * *

AUTOBIOGRAPHY CONTEST

Here come the final selections of the Autobiography Contest. Next month, the big new POETRY CONTEST starts. This month's winners close the Autobiography Contest.

MY AUTOBIOGRAPHY
Jack Sontrop, 13
Chatam, Ontario, Canada

I was the third child, born, on Nov. 2, 1945, to Mr. and Mrs. Jack Sontrop. I was born at home in Houten, Holland, which is near the big city of Utrech, Holland. At the age of 3½ I started kindergarden at the "Schalkwijk School". I had to have two stitches in my head when I was four, on account of an accident.

When I was nearly six our family set out on the "Volendam" to reach Canada, and to raise the family. On my sixth birthday my brother and sister and myself started school. This was a public school. A year later we went to St. Ursula's Catholic School where the Ursuline Nuns teach us. My dad has saved enough money to buy us a new house which we are now living in. It is a very large house with 6 big bedrooms, a living room, and dining room and a kitchen, utility and two bathrooms, one upstairs and one downstairs.

There are nine children in our family, plus my mother, father and grandmother. My oldest brother, Robert 14, has a twin sister, Marion. Robert is boarding at the Sacred Heart junior Seminary in Delaware, Ont., and that is where he will get his grade 10 education. I am 13 and next oldest. My twin brothers, John and Alphonse are 12. Rita is 9, Paul 8, Renate 7, and a baby sister one month. We all go to grade school where I am in grade 8, except for Marion and Robert who are in grade 10. Marion goes to the "Pines", a school just for girls, where she is taught by the Ursulines Nuns.

I have several hobbies which are, stamp collecting, egg collecting, nest collecting, Insect collect and I also save nature pictures. On my own opinion I think Canada is a beautiful country and thank our God many times for bringing me here safely.

MY AUTOBIOGRAPHY
Deirdre Mary Dineen, 10

I was born in North County Community Hospital in Glen Cove, New York, on December 18, 1948 at about 1:00 o'clock P.M. When I was about 3 years old I traveled to Philadelphia. Also at this age I went to Watkins Glen to view the races. I climbed about on the mountains and sat down on a chair that collapsed. When I was six years old our family that now consisted of my Mother and Father, my sister Tracy who was six months and myself. We spent a delightful two weeks there. We stayed at Georgian Hotel. When we arrived I got my first taste of the

Pacific Ocean. That was in August 1955.

When I was 4 years old my mother enrolled me in St. Philip Neri Parochial School, Northport, New York. When I was promoted to fifth grade I switched to Saint Anthony of Padua. I am now in the second half of the fifth grade. I have two little sisters, Tracy 4 and Melissa 1½. A good Mother and Father and a happy home. On my dresser I have a statue of the Blessed Mother and a picture of St. Anthony.

MY AUTOBIOGRAPHY

Pamela Tajc, 12

Time was my carriage and wind was my horse when I was carried into my mother's arms. Not too long after that, I was being baptized by stranger whom I'd never met before. As the months rolled on I became acquainted with lots of things namely a high chair, a cradle and a funny little teddy bear. Then came the day I was going to move and see more of this big world of mine. I was quite lonely until I met Tommy. After that I was very happy playing in the mud and climbing trees until the day we went to the beach with my aunt and uncle, where Tommy and I almost drowned.

At last I was in school; that was a glorious day for me, at least I thought so. But then I learned that there's more than just play to do. My second year in school I received my first Holy Communion. The years were rolling by and I was growing and growing. One day my happiness almost ended when my mother just missed death by an illness. With a little extra prayer and sacrifice in due time she got well and strong again.

Then it happened. It was during my summer vacation that I landed in the hospital and had my appendix taken out. But I soon recovered and was happy again. Fate takes its course with me, and here I am with life and all its troubles ahead of me.

Our next selection, and the last biography of all, was written by an older girl as an example to other girls lest they should fall into the same mistakes. We thank her for her life story and hope that she can live up to the new start that she has made.

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My life is a tragic thing to live. I was originally born in Pa. and lived with my grandmother for 14 years because my mother wasn't able to work and care for me. I lost my father at the age of 6; he went away and I never saw him again. I was brought up decent and right and had everything I wanted or needed.

At the age of 15 I came to live with my mother here in Newark. I didn't have any friends and she wouldn't let me go out nights so I ran away. They took me to a parental home and I was released in my mother's custody for a year on probation. After that year was over (I was good) then I met a girl and we started going together and I got in trouble again. So they put me on probation for a year, this is at 17. A month later I went out with some friends and was brought in on a disturbance of the peace. I am now at this moment sitting in the parental home. They are sending me to "Our Lady of Grace" boarding school and I hope that I shall not be there long.

This is a warning to all girls what they should not do. I hope they read my story and hope they understand what a good home and life they have and never to spoil it.

HONORABLE MENTION goes to Susan Marie Sutherland of Kankakee, Ill.; James Glynn, Thomas Britt and Elaine Wrublewski, all of Quincy, Mass.; Carol Trump of Reading, Pa.; Elaine Eiswerth of Williamsport, Pa.; and Marie Louise Lacey of Needham, Mass. Oops! I almost overlooked the following youngsters from Quincy Mass.; Gayle Mayo, Edward Hoyle, Ronald Stevens, and Robert George Louis. To all of you, a reminder—the new contest, a POETRY CONTEST begins in the April MESSENGER. Get in on it as soon as possible. A prize may be waiting just for you.

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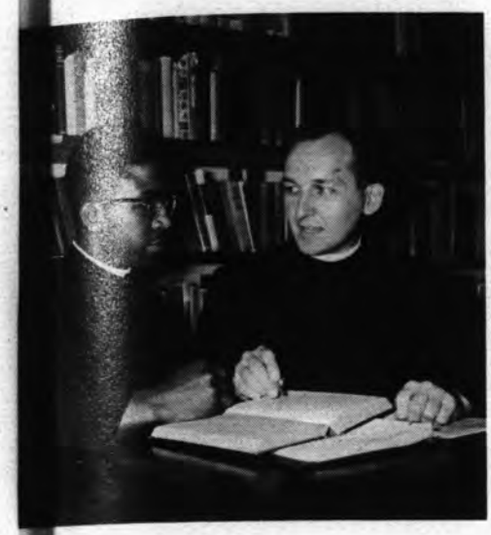

The MISSION GIFT AGREEMENT
(ANNUITY)

I know it's a Good Investment

It assures me good income for life

And I know what my Investment is doing

It is training young men to be Missionary Priests and Brothers

And when I am gone . . .

Their Masses and prayers and all the good works they will do for souls, will be a blessing for my own soul

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6 Benefits of the Mission Gift Agreement

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5. **A Happier Death**
6. **Eternal Remembrance**

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Name .....

Address .....

City..... Zone..... State.....

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MARYGROVE'S

future is in YOUR hands!

BUILT, BUT IN DEBT...

WON'T YOU GIVE US A LOAN OF $500., $1000. OR MORE AT A LOW RATE OF INTEREST?

Help educate worthy boys for the missionary priesthood with your donations or a low-interest loan.

Dear Father Hunter:

I appreciate the opportunity to help educate worthy boys for the missionary priesthood. I am contributing to help pay off the debt on your new students' building at Marygrove, Arlington, California.

Accept my loan of $_____ at _____% interest.

Accept my donation of $_____.

Name _____

Address _____

City _____ **Zone** _____ **State** _____

MAIL TO: Father Hunter, S.V.D., 201 Ruella Ave., Bay St. Louis, Mississippi.

ST. AUGUSTINE'S CATHOLIC
Messenger
APRIL, 1959

Eternal rest grant to them, O Lord. And let perpetual light shine upon them.

HOLY MASSES

for the living, for the dead, in the

SOCIETY of the DIVINE WORD

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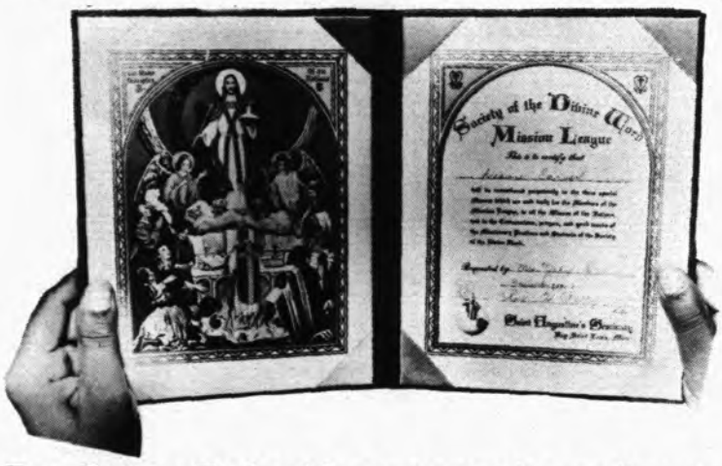
A remembrance at the Altar of God is a truly Catholic remembrance. A highly recommended way to help your beloved dead is by enrolling them in the Society of the Divine Word's MISSION MASS LEAGUE. Also the living may be enrolled and gain the spiritual benefits of the Mission Mass League during life and after death. The benefits: remembrance in 3 special Masses daily; remembrance in all the Masses of the missionary priests and in the Communions, prayers and good works of the missionary brothers and students of the Society of the Divine Word.



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VOL. XXXVI / NO. 4 / APRIL, 1959

St. Augustine's Catholic

Messenger

- the Magazine with a Message

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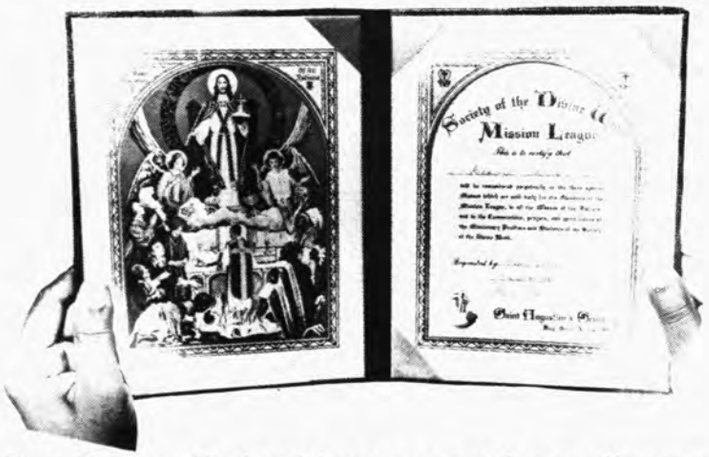

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REPORT *on the* COLORED MISSIONS

H. V. Singleton, S.V.D.

. . . EDITORIAL

In solicitude for the spiritual good of the American Negro the Catholic Church sets to work in city and country. In the midst of Harlem these boys enjoy the benefit of a Catholic education.

The Colored Catholic Missions of the U. S. are the primary subject of the ST. AUGUSTINE'S CATHOLIC MESSENGER. Accordingly, this editorial space refers to those missions repeatedly. Last month this editorial pointed out that only a small percentage of American Negroes belong to the Catholic religion. The Catholic Church began concentrated work among these people quite late and with too little men and means. Furthermore, whereas some apostolic souls in the Church labor to interest the Negroes in the Catholic religion, the great majority of Catholic's remain indifferent to the Negro's spiritual welfare. Many Catholics even deliberately drive away Negroes who wish to enter the Church or have already entered. Witness the ugly deed of those White Catholics at St. Joseph the Worker Church in Marrero, La. (a New Orleans suburb) who recently beat three Negro youths just minutes after the youths had received Communion amidst a White congregation. This act of savagery took place on the very grounds of the Church. Witness unnumbered other such instances of intolerance and hatred shown towards Negroes by Catholics all over this land. They are there for the knowing if one has the interest to inquire after them.

Devastating as deliberate malevolence had been on the Church's efforts to win the U.S. Negro much more damaging is the cold indifference most Catholics have for the Negro's spiritual welfare. The number of Catholics deliberately malicious towards Negroes, while always too large, is perhaps quite small percentage-wise, maybe even insignificant. But the number of Catholics who are indifferent towards the Negroes is legion. Thoughts of the Negro's spiritual good never enter their minds. Certainly he is never considered a potential Catholic. If he is thought by such Catholics as fit for any religion at all that religion is never their own.

Yet, a remarkable grace of God, the

Catholic Church is making progress in winning the Negro. It is not having spectacular success, true, but a very steadily growing success.

In the recent weeks our Bishops' Commission for Catholic Missions among the Colored and Indians issued its annual report. The ST. AUGUSTINE'S CATHOLIC MESSENGER takes keen interest in studying this report and passing on some of its highlights to the readers.

The report shows a steady increase, in almost every diocese, in the number of Catholic Negroes, of converts, and of Negro children in Catholic schools.

Churches, schools, and other facilities for the benefit of Negroes are maintained in 74 dioceses in 36 States and the District of Columbia. In more than 300 towns and cities dedicated priests, Brothers and nuns take care of the religion and educational needs of Negroes.

There are 497 churches and 342 schools in the U.S. considered as "Colored",i.e., serving entirely Negro congregations and Negro pupils. Also, a considerable number of other churches and parish schools, vacated wholly or almost so by former White parishioners, are now used for service to Negroes and their children. Many Negro Catholics and their children have been incorporated into existing parishes and parochial schools, even in the South. Thus, although 719 priests, a small number of Brothers, and some 2,000

More than 2,000 nuns are engaged exclusively in the care for the Negro's spiritual and temporal welfare. This Blessed Sacrament Sisters works among the Negroes of Harlem. Many of her order can be found in other cities of the U. S. and in the rural areas of the South busily teaching Colored children.

Sisters are listed as engaged exclusively in work among Negroes, actually far more than that number serve the Negro people in the U.S.

The Commission's report, prepared and edited by the Commission's zealous secretary, Rev. J.B. Tennelly,S.S.,D.D., is a rich mine of information about the Catholic Church's progress among the Negro people. The ST. AUGUSTINE'S MESSENGER plans to make known more details of the report in a coming issue.

AMERICA is a magazine widely known as one of the leading Catholic publications in this country. The magazine celebrates its 50th anniversary this year. In half a century of publication this magazine has accomplished an immeasurable amount of good for the Catholic Church. It has consistently presented the Catholic viewpoint forcible and clear. It has been one of the Church's strongest defenses against unfair pressures and prejudices on the American scene. Father John A. Lafarge, S.J., a former editor of AMERICA, endeared himself to the U. S. Colored Apostolate by his deep interest in the Negro's spiritual and material welfare.

To the present editor of AMERICA and his co-workers go congratulations and best wishes from the staff of ST. AUGUSTINE'S MESSENGER and from the Divine Word Missionaries in the South. Well done!

REPORT on the COLORED MISSIONS

H. V. Singleton, S.V.D.

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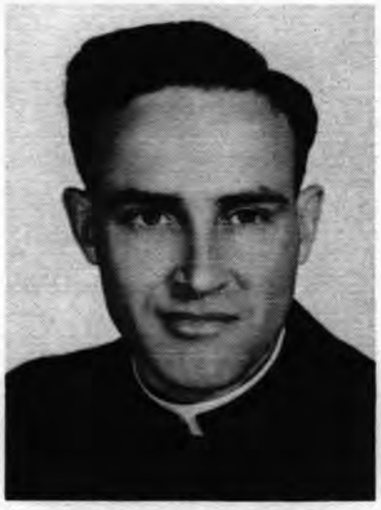

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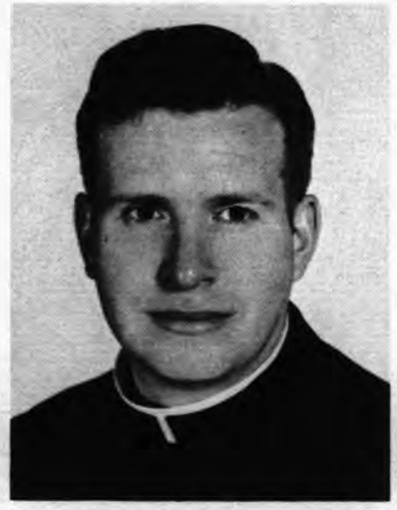

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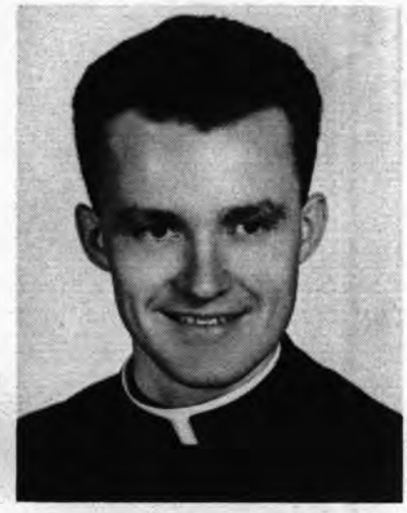

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Attitude of AMERICAN BISHOPS *toward the* COLORED MISSIONS

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Dearly Beloved Brethren:

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The Church manifests concern for the Negroes by stressing the duty of every pastor to give *the same care to any of them who may be in his parish as to other souls.* (Italics, this magazine's)

And to contact those who are not reached in this manner—and they are a great multitude—, other priests and nuns are given the mission of devoting their efforts entirely, in the spirit of St. Peter Claver, . . . to the religious welfare of Negroes . . . both Catholics and non-Catholics.

They are charged with the pastoral care of most of the 600,000 Catholic Negroes . . . in this country. We may thank God that they are zealous, not only in discharging this duty, but also in seeking those who are not in the true fold of Christ.

God has been pleased to bless this apostolate. During the past year alone, for instance, nearly 12,000 Negroes . . . have been received into the Church.

Some of the congregations that these priests serve can and do support their own churches and schools. Many others, however, are not able to do this, although their people help generously out of their slender earnings. with Negro congregations in the South and almost as many schools there lack sufficient means of their own for their continued existence. It is our duty to appeal to you for your prayers and assistance in behalf of our apostolic work among the Negroes . . . in this country. *The cause is one that is dear to the Church.* (Italics, this magazine's) It deserves and needs our generous support.

Signed

Board of Directors: Commission for Catholic Mission Work Among the Colored People and Indians.

Cardinal Spellman, New York,
Chairman

Cardinal O'Hara, Philadelphia

Archbishop Keough, Baltimore

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High Praise from U. S. Air Force

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"Miss Olivier is the supervisor of the Special Accounting Section of AFB 4650. In her area of responsibility she is the Hi-Valu Monitor, SAC Item Control Monitor, Bomb Navigation System Changeover Monitor, and she monitors the aircraft engine program. The Hi-Valu program monitoring includes ordering, accounting for and disposing of an inventory value of approximately $7,000,000 worth of aircraft spare parts. This position calls for the assignment of the best qualified supply technician available. She must have the ability to read and understand supply catalogs, technical orders and supply literature of the most complex nature.

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"Her performance in this vital area of management where 75% of the Air Force support dollars are concentrated has been superior to the normal and has reflected great credit upon those for whom she works as well as for the base."

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NEW BUILDING TO SOLVE SEMINARY'S PROBLEMS

Our faculty building which is more than 40 years old has long been crawling with termites until now we are faced with the loss of this old building. The picture shows a part of the floor in our library. The damage was done by nothing save thousands of termites.

Unless the Divine Word Seminary (St. Augustine's), home of the SAINT AUGUSTINE'S CATHOLIC MESSENGER, is able to replace at least one of its buildings in the immediate future, there is a virtual certainty that the number of priests and brothers trained here must sharply decrease. We are faced with the loss of the building which houses much of our faculty.

When we consider that fifty-one of the seventy or more Colored priests of the United States were trained wholly or in part at St. Augustine's in Bay Saint Louis, Mississippi, we can see how serious a blow this will be to the growth of the Colored clergy, already much too small.

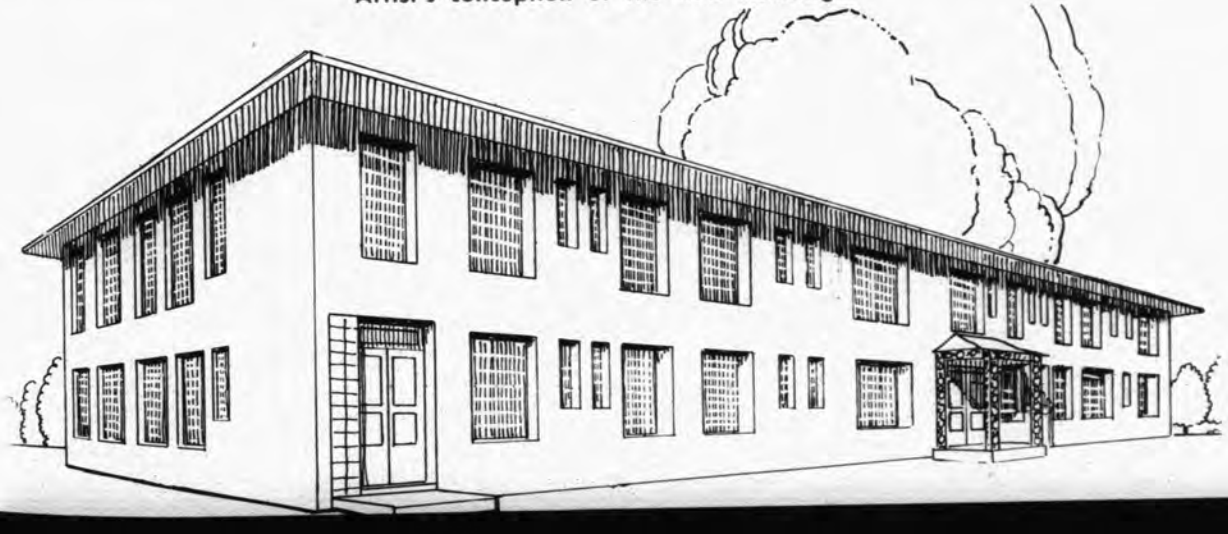
The faculty building, which was standing on the property long before the property was acquired by the Divine Word Missionaries almost forty years ago, has been fighting a losing battle with the termites. Also, our book collection which is stored in this old building is in constant peril, not only from structural collapse, but from dampness.

The new, economy-type building will contain 26 bedrooms, a small chapel and a safe, dry, adequate library. It is estimated to cost $200,000. The Divine Word Missionaries do not have this money. They cannot borrow it. There are only two small places where they can get it.

One is from the parishes where they have supplied the priests. While most of these are poor "Colored" parishes, *they have given generously of what they have, and already their pledges to the building fund amounts to $35,000.*

The other source of funds is our friends and supporters who have helped us so generously in the past. In an appeal by mail and by personal solicitation they are being asked to help in this, probably the most important single project the Divine Word Missionaries have launched here at Bay Saint Louis. Our future growth depends on the result.

Artist's conception of the new building.



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ABOUT THE AUTHOR: Thomas Potts, S.V.D. is a future Divine Word Missionary, a student of Sacred Theology at the Divine Word Seminary, Bay Saint Louis, Mississippi, home of the ST. AUGUSTINE'S CATHOLIC MESSENGER. As he is a contributing editor to this magazine, his articles come before our readers quite often. He is a native of St. Louis, Missouri, a city that has known interracial strife. For several years he has been studying at our seminary in the deep South. The following reflections are the result of on-the-scene observations. — Ed.

Signs of Friendship

by THOMAS POTTS, S.V.D.

A house built upon sand cannot stand. Interracial harmony cannot stand if it is not built upon a firm foundation.

Harmony among men is impossible if that harmony is built solely on such weak foundations as the observance of weak, man-made laws, or even upon the stronger laws of strict natural justice. Harmony between the races based only on justice has no lasting value. It is a forced harmony, a kind of artificial peace, ever uncertain and wavering. True interracial harmony is based upon charity of the heart, not upon decisions of the court.

A law may say a school must admit any qualified applicant and the school may do so, yet without charity behind the decisions the persons in question may never know harmony among themselves.

A voting registrar can be legally forced to give equal treatment to all applicants regardless of their race or condition. But unless charity enters the matter the community will not know harmony

An employer who is growing rich on the sweat of his cheated Negro laborers can finally be pressured to pay a just wage. Still he will not be in sympathy and harmony with his workers if he pays them their just wage only because he is forced.

The observance of mere natural justice carries with it a promise of harmony but never a guarantee of it. That natural justice can assure harmony among men it needs the company of the virtue called CHARITY. The interracial discord now existing in the United States, in the countries of Africa, and to varying extents, in every country, will not disappear until charity finally appears.

This is not to maintain that the victim of injustice must patiently wait until charity girdles the globe to secure his rights. On the contrary, charity for oneself commands that he resort to whatever lawful means he can find to win his rights. Yet when all legal battles will have been fought and all legal rights will have been won harmony between him and his oppressor could still be far off.

Charity demands of a person that he loves all men as children of God. He must love them because God loves them. The principle is a simple one to say. But it is a hard one to obey, and because it is hard most men do not feel like obeying it. But feelings do not count in an important matter like the obligation to be charitable. "All the laws is fulfilled in one word: Thou shalt love thy neighbor as thyself." (Gal. 5,14) "To love one's neighbor as one-self is a greater thing than all

holocausts and sacrifices." (Mk. 12,33) "These things I command you, that you love one another." (Jn. 15,17)

Be charitable to your neighbor. This is a clear-cut, no-doubt-about-it command from Christ. It tells ME, not someone else, that I dare not refuse to any man at least the common signs of friendship without a good reason.

What is a common, or *ordinary,* sign of friendship? It is best described by comparing it with an *extraordinary* sign of friendship.

It is an extraordinary sign of friendship to invite someone to dinner. But it is a common sign of friendship to call an adult "Mister" and not "Boy".

It is an extraordinary sign of friendship to invite a friend to spend a week at one's summer cottage. But it is an ordinary sign of friendship to sit peacefully next to any respectable person in church, public vehicles, public places, etc.

The degree of friendship apparent in an act is what designates it as ordinary or extraordinary. An ordinary act of friendship shown to one's cousin might well become extraordinary if shown to a stranger.

Ordinary signs of friendship also vary with the reasonable customs and conditions of a given time or place. Simon, the dinner host of the Gospel (Lk 7, 36-50), denied Christ a common sign of friendship when he invited Him to a banquet and then failed to wash Christ's feet. But in our times a host would greatly insult his guest if he even suggested the guest's feet could do with a little cleaning.

The ordinary signs of friendship for our neighbors are embodied mainly in what good manners and *common consideration* for the feelings of others.

When Christ commands charity for our neighbor He is commanding at least common consideration for him, at least ordinary friendship towards him. And clearly, in Christ's mind, *everybody* is our neighbor, no matter what his race or color or creed or condition. I may not purposely withhold from my neighbor an ordinary sign of friendship except for a just excuse.

A just excuse might be the prevention of a serious evil certain to follow. A pastor might deny to a visiting worshiper the ordinary consideration he should be given if otherwise the visitor would be subjected to grave harm from the remainder of the congregation. But, of course, the pastor must firmly teach his congregation the proper respect for a fellow worshiper.

Another just excuse for purposely withholding the ordinary signs of friendship might be the correction of a wayward neighbor. A man need not return the greeting of one who has slandered him, in an attempt to correct him or impress him with the grave harm suffered. But even here, the just excuse vanishes after a few such performances.

In itself, the denial of a common sign of friendship without a just excuse (and the mere color of a neighbor's skin is hardly such) is a venial sin against charity. Due to aggravating circumstances, it may become a mortal sin against charity. Because of associated wrongs, other virtues, especially justice, may be violated.

In general, everybody is bound to give his neighbor at least the ordinary signs of friendship. No one is bound to extend the extraordinary signs of friendship except in unique circumstances.

Many people who fail to give even common signs of friendship are excused, at least to some extent, due to ignorance or the force of unholy circumstances. It is less easy to find an excusing way out for people who sufficiently know Christ's command about charity and yet refuse to give even ordinary signs of friendship to people merely owing to the color of their skin or some other such indefensible reason. The former can be instructed and led to better behavior. The latter need prayer, not instruction.

ABOUT THE AUTHOR: Thomas Potts, S.V.D. is a future Divine Word Missionary, a student of Sacred Theology at the Divine Word Seminary, Bay Saint Louis, Mississippi, home of the ST. AUGUSTINE'S CATHOLIC MESSENGER. As he is a contributing editor to this magazine, his articles come before our readers quite often. He is a native of St. Louis, Missouri, a city that has known interracial strife. For several years he has been studying at our seminary in the deep South. The following reflections are the result of on-the-scene observations. — Ed.

Signs of Friendship

by Thomas Potts, S.V.D.

A house built upon sand cannot stand. Interracial harmony cannot stand if it is not built upon a firm foundation.

Harmony among men is impossible if that harmony is built solely on such weak foundations as the observance of weak, man-made laws, or even upon the stronger laws of strict natural justice. Harmony between the races based only on justice has no lasting value. It is a forced harmony, a kind of artificial peace, ever uncertain and wavering. True interracial harmony is based upon charity of the heart, not upon decisions of the court.

A law may say a school must admit any qualified applicant and the school may do so, yet without charity behind the decisions the persons in question may never know harmony among themselves.

A voting registrar can be legally forced to give equal treatment to all applicants regardless of their race or condition. But unless charity enters the matter the community will not know harmony

An employer who is growing rich on the sweat of his cheated Negro laborers can finally be pressured to pay a just wage. Still he will not be in sympathy and harmony with his workers if he pays them their just wage only because he is forced.

The observance of mere natural justice carries with it a promise of harmony but never a guarantee of it. That natural justice can assure harmony among men it needs the company of the virtue called CHARITY. The interracial discord now existing in the United States, in the countries of Africa, and to varying extents, in every country, will not disappear until charity finally appears.

This is not to maintain that the victim of injustice must patiently wait until charity girdles the globe to secure his rights. On the contrary, charity for oneself commands that he resort to whatever lawful means he can find to win his rights. Yet when all legal battles will have been fought and all legal rights will have been won harmony between him and his oppressor could still be far off.

Charity demands of a person that he loves all men as children of God. He must love them because God loves them. The principle is a simple one to say. But it is a hard one to obey, and because it is hard most men do not feel like obeying it. But feelings do not count in an important matter like the obligation to be charitable. "All the laws is fulfilled in one word: Thou shalt love thy neighbor as thyself" (Gal. 5.14) "To love one's neighbor as one-self is a greater thing than all

holocausts and sacrifices." (Mk. 12,33) "These things I command you, that you love one another." (Jn. 15,17)

Be charitable to your neighbor. This is a clear-cut, no-doubt-about-it command from Christ. It tells ME, not someone else, that I dare not refuse to any man at least the common signs of friendship without a good reason.

What is a common, or *ordinary*, sign of friendship? It is best described by comparing it with an *extraordinary* sign of friendship.

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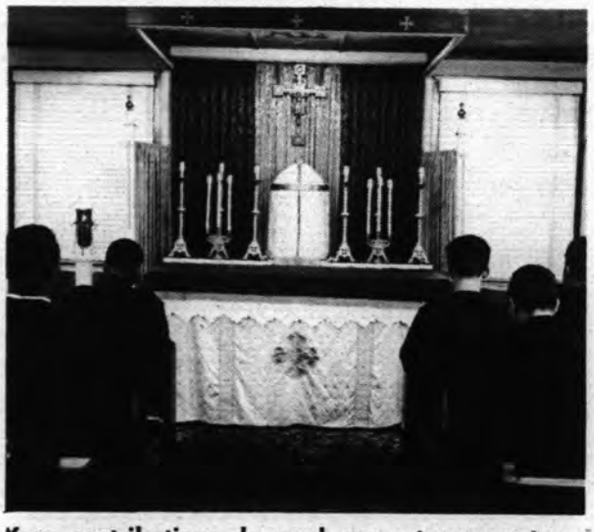

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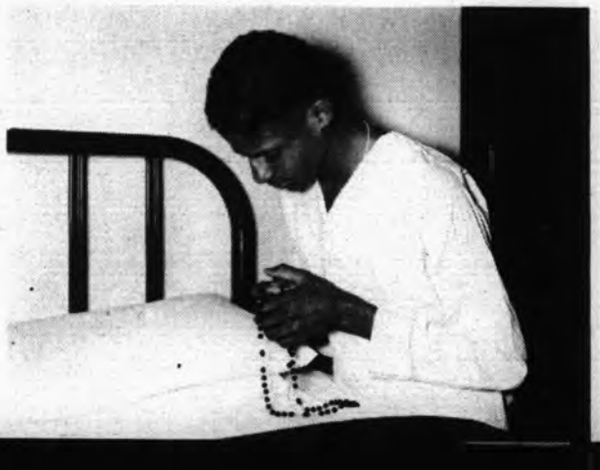

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Help Complete a Scholarship (Burse)

A Scholarship (or Burse) of $5,000, when invested, will support a future missionary until his training is complete. Then this same scholarship will be applied to another future missionary, and another, generation after generation.

Won't you please help us to complete scholarships so that worthy boys can reach their lofty goal, the missionary career?

Our Lord, Our Blessed Mother and the Saints will be pleased with your sacrifice to help supply missionaries to work among the neglected Colored, Mexicans and Japanese of the South. In this hidden way you will also have your own adopted priests sons or brothers for all time.

INCOMPLETE SCHOLARSHIPS

DIVINE WORD SEMINARY, "ST. AUGUSTINE" BAY SAINT LOUIS MISSISSIPPI

Scholarship	Received	Total	Need
Blessed Martin de Porres	$ 8.00	$4,541.21	$ 458.79
St. Joseph	———	3,113.50	1,886.50
St. Jude	16.00	2,246.50	2,753.50
Little Flower IV	———	1,294.25	3,705.75
Our Lady of Fatima	———	1,743.00	3,257.00
Holy Ghost	———	1,092.15	3,907.85
St. Mathias	5.00	876.50	4,123.50
St. Elizabeth	3.00	591.00	4,409.00
St. Madeline Sophie Barat	———	499.50	4,500.50
Our Lady of Sorrows	($0.00)	380.76	4,619.24
St. Martha	———	368.00	4,632.00
Our Lady of Peace	20.00	38.00	4,962.00

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Sacred Heart	11.00	1,003.00	3,997.00
St. Anthony	20.00	429.00	4,571.00
St. Joseph	———	216.50	4,783.50
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Holy Spirit	———	81.25	4,918.75
Our Lady of Fatima	———	82.00	4,918.00
Blessed Martin de Porres	1.00	45.00	4,955.00
St. Martha	———	10.00	4,990.00
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Dear Father Hunter:

I wish to assure you of my prayers and sacrifices for the training of worthy young boys for the missionary career. Please accept my offering of $..... towards the completion of your ..... scholarship for your seminary in .....

Name .....

Address .....

City ..... **Zone** ..... **State** .....

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GEORGE K. HUN

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"Hello, Sam," Mr. Hunton replied cordially.

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After studying at Holy Cross College and Fordham Law School Mr. Hunton worked a while with a Legal Aid Society in Harlem. It was here he first saw the Negro's problems at close range and did what he could to alleviate the plight of those who sought his counsel.

He did not remain long in the Harlem work, however, and started a private law practice in Brooklyn, and the troubles of the under-privileged Negroes came less frequently to his attention. Then he served in the aviation section of the Army Signal Corps during World War I and, after the war, devoted much of his energy to backing the League of Nations. It was not until 1931 that he began to commit

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In the spring of 1934, the first Catholic interracial mass meeting was held in New York's Town Hall, with more than eight hundred people, white and Negro, in attendance. The meeting resolved to set up a permanent organization, the Catholic Interracial Council and George Hunton became its full-time executive secretary. The council acquired a going monthly magazine with a national circulation, *Interracial Review*. Mr. Hunton became the editor of that magazine and developed the publication to the point where it and the organization for which it is the voice has won the endorsement of whites and Negroes, Catholics and non-Catholics, throughout the country.

The headquarters of the New York council is on the 10th floor of an office building at 20 Vesey Street, near the southern tip of Manhattan. There, in a huddle of small offices and one medium-sized meeting room, George Hunton now directs a staggering array of educational and public relations activities. Every Thursday evening he arranges a forum discussion for which he brings in a prominent speaker. Other services offered by this center include its speakers' bureau, its library of current and standard works on race relations, the Claver Index containing a kept-up-to-date bibliography of 40,000 entries on race relations.

Daily Mr. Hunton's office produces a steady stream of news stories and publicity releases on interracial matters—a flow that has resulted in a twelve-fold increase in the amount of space which the Catholic press devotes to Negro-related news and in a remarkable impact on the Negro press which, once critical of the Church and of individual Catholics, now shows to both a warm friendliness.

Mr. Hunton says that the Catholic interracial movement owes a great debt to the contributions made by Catholic college students. Meanwhile he foresees that the future struggles for the rights of Negroes will shift from the Catholic campus to the Catholic parish. "There is a great need," he says," to encourage Catholic school graduates to become active laymen in their parishes and leaders in their local neighborhoods and communities. Catholic students, as the lay leaders of the future, ought to start thinking and planning what they can do when they get out of school."

This white-haired gentleman is a source of inspiration to all who work and hope for the day when justice will come to the Negro people.

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His Excellency, Most Rev. Maurice Schexnayder, D.D., Bishop of Lafayette, Louisiana blesses the church. On his right is Very Rev. Harold R. Perry, S.V.D., head of the Divine Word Seminary at Bay Saint Louis, Mississippi and a native of Lake Charles, La.

NEW CHURCH IN COLO

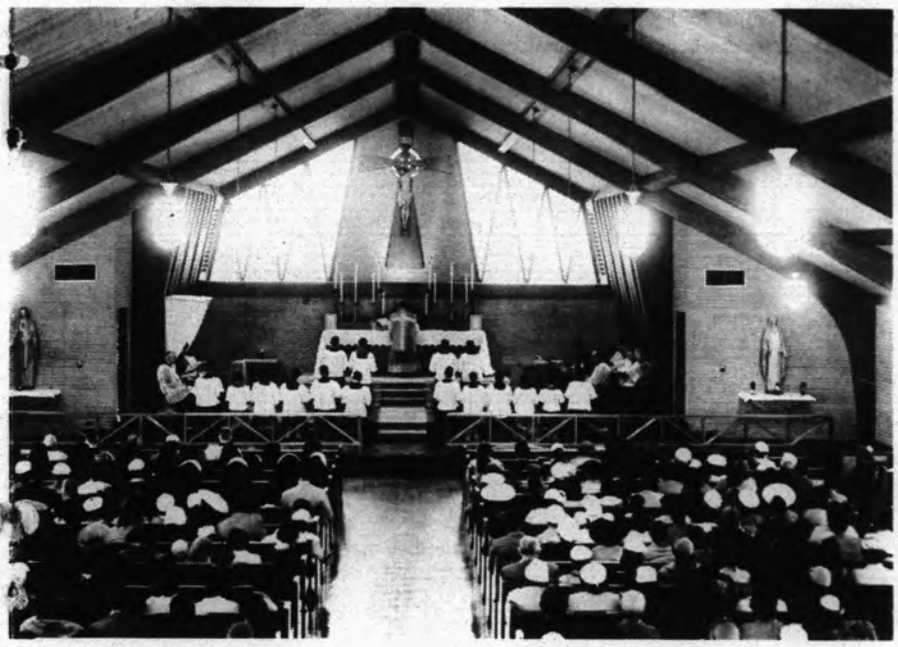
At Lake Charles in southwest Louisiana on February 22 Bishop Maurice Schexnayder, D.D. of the Lafayette, La. Diocese dedicated Immaculate Heart of Mary Church. The new church serves the Colored Catholics of north Lake Charles and is the second church in the city erected for that purpose. Immaculate Heart of Mary Parish developed out of Lake Charles' 39-years-old Sacred Heart Parish. Originally it was a mission of Sacred Heart but grew so large that in October, 1953 it was established as a separate parish. Father Harold McNeil, C.S.Sp. was named pastor. He had been in charge of the mission's congregation since 1949. In that year a large tract of land was purchased as location for the parish which was foreseen to develop. A small home was converted into a chapel which soon had to be enlarged. After less than a decade the chapel has given way to the new church. The structure is built of Holiday Hill stone in delicate hues of rose and tan. Support is furnished by handsome laminated arches. The church seats 700 and is provided with a spacious vestibule, extra large sanctuary, unusually large choir balcony and wide aisles. A sound-proof, glassed-in room just off the epistle side of the sanctuary affords seclusion to the mother attending mass with baby in arms. The church serves a growing congregation which now approximates about 3,000 or about 840 families. Until now Father McNeil, a Holy Ghost Father, has labored alone to solidify the new parish, build its church and care for its attached mission 12 miles distant. His immediate plan is to build a rectory to house the full number of priests that the parish needs.

—The Editor

Immaculate Heart of Mary Church at Lake Charles in southwest Louisiana is "different" in style from the churches usually found throughout the Colored missions.

Many of the parishioners are newly settled in the growing city of Lake Charles. They moved into Lake Charles from the farming region of south central Louisiana to find work at the city's several oil refining and chemical plants.

N COLORED MISSIONS



Interior view showing less than half of the church's length and about three fourths of its width. Father McNeil, the pastor, shown celebrating Holy Mass at the dedication ceremonies, has trained the congregation to respond in Latin to the Mass prayers. The members of this newly formed parish worked hard to raise the initial money for their beautiful church. In a year's time they raised $42,000, mostly through the sale of dinners. This is another demonstration that Negro Catholics can be counted on to support their churches.

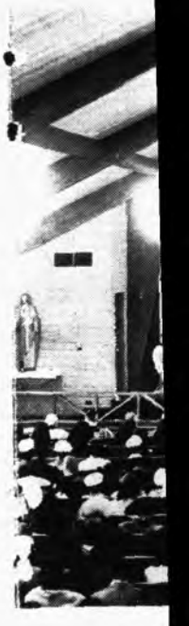
An outlying mission, St. Peter Claver at Iowa, Louisiana, is attached to Immaculate Heart of Mary Parish. A new chapel modeled after the parent church is being built there.

INTENTIONAL SECOND EXPOSURE

His Excellency, Most Rev. Maurice Schexnayder, D.D., Bishop of Lafayette, Louisiana blesses the church. On his right is Very Rev. Harold R. Perry, S.V.D., head of the Divine Word Seminary at Bay Saint Louis, Mississippi and a native of Lake Charles, La.

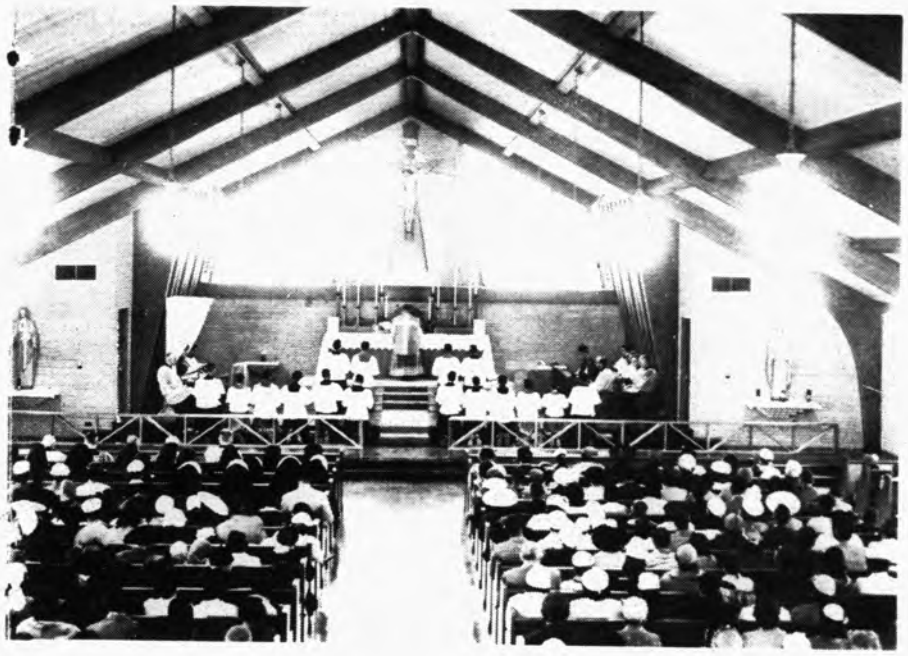
At Lake Charles in southwest Louisiana on February 22 Bishop Maurice Schexnayder, D.D. of the Lafayette, La. Diocese dedicated Immaculate Heart of Mary Church. The new church serves the Colored Catholics of north Lake Charles and is the second church in the city erected for that purpose. Immaculate Heart of Mary Parish developed out of Lake Charles' 39-years-old Sacred Heart Parish. Originally it was a mission of Sacred Heart but grew so large that in October, 1953 it was established as a separate parish. Father Harold McNeil, C.S.Sp. was named pastor. He had been in charge of the mission's congregation since 1949. In that year a large tract of land was purchased as location for the parish which was foreseen to develop. A small home was converted into a chapel which soon had to be enlarged. After less than a decade the chapel has given way to the new church. The structure is built of Holiday Hill stone in delicate hues of rose and tan. Support is furnished by handsome laminated arches. The church seats 700 and is provided with a spacious vestibule, extra large sanctuary, unusually large choir balcony and wide aisles. A sound-proof, glassed-in room just off the epistle side of the sanctuary affords seclusion to the mother attending mass with baby in arms. The church serves a growing congregation which now approximates about 3,000 or about 840 families. Until now Father McNeil, a Holy Ghost Father, has labored alone to solidify the new parish, build its church and care for its attached mission 12 miles distant. His immediate plan is to build a rectory to house the full number of priests that the parish needs.

—The Editor



Immaculate Heart of Mary Church at Lake Charles in southwest Louisiana is "different" in style from the churches usually found throughout the Colored missions.

Many of the parishioners are newly settled in the growing city of Lake Charles. They moved into Lake Charles from the farming region of south central Louisiana to find work at the city's several oil refining and chemical plants.



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SISTERS *and the* COLORED

Sister Mary Lauretta of Rose Mary Home for Crippled Children at Cleveland, Ohio shows one of her 50 charges how to make a hula-hoop from material donated by a plastics company. The home is run by Sisters of the Holy Humility of Mary.

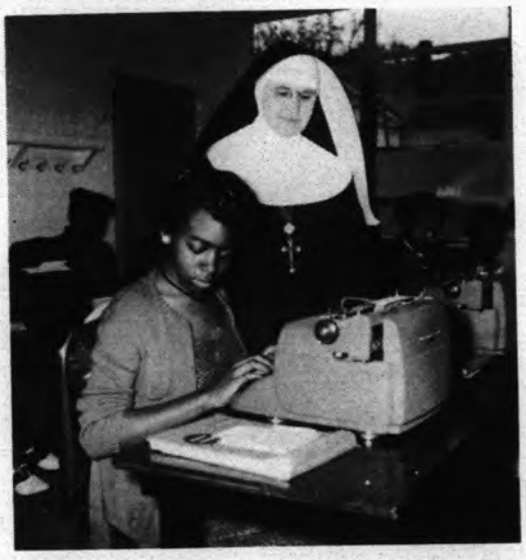
The Sisters of the Blessed Sacrament staff the thriving school of Sacred Heart Parish in Lake Charles, La. Mother M. Francis, S.B.S. (hand raised) is superior of the Blessed Sacrament Sisters in the Louisiana area. These nuns teach Negroes and Indians exclusively.

Sister Mary Thomas More of Brooklyn, N. Y., is the first nun to serve as an interne at Bellevue Hospital at New York whose history goes back to 1736. She is a member of the Missionary Sisters of the Society of Mary (Marist Sisters) and the third nun of the order to become a physician. Sister More is shown attending a patient while making her rounds in her assigned ward. Looking on is a nurse-trainee.

Sister Mary of the Presentation, S.B.S., a Blessed Sacrament Sister, keeps charge over her school children at St. Charles Borromeo Parish in New York City.

At St. Patrick School in Oakland, Calif. the Sisters of St. Joseph of Carondelet teach a student body which is racially mixed as are many of the student bodies of West Coast schools.

At Lafayette, La., a Holy Family Sister teaches children of her own race. This order of Colored sisters began in New Orleans, La., more than a century ago and still has headquarters there.



The Sisters Servants of the Holy Ghost began teaching in the Colored Missions early enough to be considered pioneers. They staff schools in Arkansas and Mississippi. This scene is at Little Rock, Ark.

At Clarksdale, Mississippi the Sisters of Charity of the Blessed Virgin Mary staff Immaculate Conception school.

The Oblate Sisters of Providence, with headquarters in Baltimore, Md. is the oldest of this country's three orders of Colored sisters. It is only within recent years they have taken up work in the deep South at Mound Bayou, Miss. and New Orleans, La. This scene is at St. Gabriel School, Mound Bayou.

The School Sisters of St. Francis staff four schools in the Colored Missions of Mississippi. This scene is in St. Francis School at Yazoo City.

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along The Divine Word Mission Trail!!

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Bay Saint Louis, Mississippi, St. Rose Parish: Father Bowman's new high school building is just about finished. It is a spacious and beautifully constructed school building. The ST. AUGUSTINE'S CATHOLIC MESSENGER will fully feature this newest addition to the Divine Word Missions' structures in a coming issue.

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Belle Chasse, Louisiana, Our Lady of Perpetual Help Parish: The word goes about that Father Frank Ecimovich will soon build the first parochial school in the history of Our Lady of Perpetual Help parish. The metropolis of New Orleans is growing rapidly and nearby Belle Chasse is enjoying an influx of people. What was once a rural mission at Belle Chasse is quickly becoming a suburban parish and feels the need for a parochial school.

Infant Baptism at St. Peter's Parish, Pine Bluff, Arkansas. Father Joseph Kehrer, S.V.D. is the pastor.

School children of St. Peter School at Pine Bluff. The brick building in the background of both pictures was recently erected by Father Kehrer with his own hands.

Lafayette, Louisiana, Holy Rosary Institute: This central high school for the Colored Catholics of Lafayette finds its new library building in every way satisfactory. The new brick structure which is supported by steel arches affords a large and well lighted reading area and shelf space more than adequate for the foreseeable future. Several auxiliary rooms were gained by the construction and give Holy Rosary Institute another classroom, a typing room and a drafting room. The visitor is pleasantly surprised to learn that this handsome and solidly constructed building was erected by the students of Holy Rosary's manual training departments.

- - - - Heyman Hall at Holy Rosary received two new forced air heating units this winter. Gradually the school is realizing many of the objectives for which it has been working so long. Father Windolph's health remains not at its very best and Father Joseph Francis, with Brothers Stillfried and Lambert, continues to carry quite well the burdens of administration.

Lafayette, Louisiana, Immaculate Heart of Mary Parish: Fathers Wade and Dauphine at Immaculate Heart of Mary Parish have been joined by the veteran Father Peter Oswald who transferred from Belle Chasse. Immaculate Heart of Mary Parish counts 4,000 souls. The Lenten devotions were very well attended and Father Wade is quite satisfied with the way his large new church accommodates the congregation.

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Catholic Church Shows
DEEP INTEREST IN NEGRO PEOPLE

The Catholic Church demonstrated again its deep concern for the spiritual and material welfare of the American Negro when recently at Detroit the Church figured prominently in the city's Fifth Annual Observance of National Negro History Week.

Underscoring the Catholic Church's concern for the Negro's interests, the chief speaker at the Detroit Observance praised the forthright statement which American Catholic bishops recently issued in condemnation of injustices towards this people.

The Catholic bishops' statement "will serve as a guide for the conduct of all our God-loving citizens," said the speaker. "It calls upon all Americans to banish bitterness and hatred from their hearts. Truly it gives courage to the faint of heart as well as to the strong . . . ." he said while addressing an audience at a civic dinner.

A Solemn High Mass opened the Detroit National Negro History Week. The celebrant was Very Rev. Harold R. Perry, S.V.D., head of St. Augustine's Seminary, Bay Saint Louis, Mississippi. The ministers were Father Carlos Lewis, S.V.D., also of St. Augustine's Seminary, and Father Columban Clinch, O.S.D. of St. Benedict Abbey, Atchinson, Kansas.

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Principals at the Detroit Negro History Week. Left to right (seated): Mother M. Anselm, S.S.F., head of the Holy Family Sisters of New Orleans, La.; Bishop Vincent S. Waters, D.D., of the Raleigh N. C. Diocese; Hulan Jack, President, Manhattan Borough, New York City; (standing) Charles Wexler; Luther Keith, chairman of the Week of Observance; Peter Cobbs, toastmaster.

WHAT DO PEOPLE *Need to Hear?*

By Msgr. John S. Kennedy

When I was younger I preached a series of Lenten sermons in a neighboring parish. Filled with learned sayings from men like Cardinal Newman and Christopher Dawson, the sermons, I thought, were pretty good. But when I was finished the pastor coldly told me, "You tried to be intellectual and didn't even mention sin and repentance, the things the people really need to hear." He didn't ask me back to preach the following year.

The criticism that wise old pastor made of my sermons years ago applies to much of the "peace-of-mind" religion that flows like after-shave lotion from books, pulpits, and TV today.

This "new religion" represents God as a big pal. Give Him a little break and He'll see that you break the bank of happiness, health, good looks, success, wealth. Be a little decent and cheery, says the "new religion" and you can't miss hitting the jackpot.

Certainly the crucified Christ has no place in such a "religion". The Christ of the scourging, the Christ of the mob's rejection, the Christ of the awful cry, "My God, my God, why hast Thou forsaken me?" represented a totally different religion.

Nor can you fit the great saints into this rosy frame decorated with dollar signs. So many of them were despised and mistreated and suffered willingly for Christ. Their concern, like Christ's, was with sin and repentance. To this they devoted their prayers and deeds. Not to reaching after health, good looks, success, wealth and "good feeling".

Yet as true Christians, the saints were not gloomy people. The main element in their lives was the love of God. With Him they were at peace, at one, with Him, doing His will. Hence, in them the true Christian life flourished.

The teachings of the true Christian life differ very much from those of the "new religion." The true Christian life is serious about the malice of sin and repentance for it and aims at much more than the material success and "good feeling" which the "peace-of-mind" people seem to have for their chief goal.

No genuine peace-of-mind is possible until one sees the whole Christian teaching and accepts it. Topmost in Christian teaching is that man must serve God alone and obey His commandments. God is the main goal of a man's life, not material success and "good feeling". That is Christian teaching as God has arranged it, the "new religion" notwithstanding.

The whole of Christian teaching says there is such a thing as sin, original and actual, that sin is offensive to God, harmful to man, that it must be got rid of in a man's life and penance must be done to make up for it. Unless a person admits this, the search for peace of mind is bound to be a waste of time. "We are made for Thee, O God, and our hearts are not at rest until they rest in Thee." (St. Augustine of Hippo)

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SEMINARY NEWS

By Frater Thomas Potts, S.V.D.

(*A monthly report to our friends and alumni from the Divine Word Seminary at Bay St. Louis, Mississippi, home of the ST. AUGUSTINE CATHOLIC MESSENGER.*)

Father Baur Visits Bay St. Louis

On February 26, Father Edward Baur, S.V.D., of Milwaukee, Wisconsin, arrived to spend five days in Bay St. Louis, en route to California to begin the trip back to his mission post in New Guinea.

This Divine Word Seminary was "home" to Father, who spent his six years of major seminary training here, where he was ordained in June, 1955. In 1956, Father Baur received his mission cross and was sent to the Vicariate of Alexishafen, New Guinea.

In a short time, Father fell in love with his mission work among the primitive peoples there and proved himself a capable and energetic missionary. A severe trial, however, was soon sent to him. Polio had been an unknown disease in New Guinea. But in late 1957 a minor epidemic broke out on the island, and Father Baur was among the first to fall a victim.

When Father became ill, he was rushed to Australia for medical care. After his condition improved, he flew to Chicago for further treatments. The doctors were successful and except for some weakness in one arm, Father Baur is as good as ever.

A missionary to the core, Father could not endure wasting his time while receiving treatments. He took education courses while in Chicago and obtained a teacher's certificate which will make him a more valuable laborer in his section of the Lord's vineyard.

In genuine missionary fashion, the young Apostle acquired a second-hand station wagon and went on tour with his slide projector telling the good news of the New Guinea missions to many. When he reached California, he sold the station wagon and flew to New Guinea. He is now back doing the work he loves so well.

Father Edward Baur, S.V.D. of Milwaukee, Wis. Divine Word Missionary

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Painting God's House

Visitors to the Chapel of St. Augustine in the past could not help but notice the unsightly patches of discolor in the walls, especially near the ceiling and around the side altars. "Why

don't they paint this otherwise beautiful House of God," they probably thought to themselves.

The matter was not so simple as that.

When the chapel was built it was an accepted form of architecture in this part of the country not to make the roof of such a building extend beyond the walls. This fact, combined with the extreme humidity of the weather at certain times of the year, along with semi-tropical downpours, caused the walls to become and remain very damp. Paint peeled and mildew infected the walls.

To remedy the situation, the roof was extended and the exterior of the walls was then treated. After a wait of a few months the walls are now ready to be painted. On April 1 the painters begin their task, which they are scheduled to finish in mid-May.

* * *

About Our Alumni . . .

James Kirk ('43) is now Dr. James Kirk in the Department of Sociology at Loyola University, Los Angeles, Calif. Presently he is acting as tour leader for a study tour sponsored by Loyola University and Whittier College. "Your tour leader will be . . . . Dr. James Kirk whose world-wide travel and educational experience qualifies him for this fourth annual study tour . . ." states the printed flyer.

* * *

Bernard C. Johnson ('33) of Washington, D.C. is on the city's detective force. He has maintained a steady interest in the problems of Washington's underprivileged youth. For his service to them within the auspices of St. Vincent's Catholic Parish he was designated for recognition from the Pope and is to receive the coveted *Pro Ecclesia et Pontifice* medal.

Johnson, who has two married children, counsels youngsters the year around in his position on Washington's Juvenile Bureau which was set up in 1944.

KEEP THE COLORED MISSIONS IN MIND

Will you remember our work in the Colored Missions when you make your Last Will and Testament? Any amount you bequeath to us for this work, we assure you, will be put to most worthy use. God will bless your interest in His cause.

Our Legal title is: Society of the Divine Word, Southern Province, Bay Saint Louis, Mississippi.

LAYMEN RETREATS . . . .

Father Joseph Francis, S.V.D., Divine Word Missionary 1959 Retreat Master

On the following dates retreats for laymen will be conducted this year at the Divine Word Seminary, Bay Saint Louis, Mississippi.

June 26, 27, 28 (Golden Jubilee Retreat for Knights of Peter Claver. *Only knights may attend.*)

July 3, 4, 5 July 10, 11, 12 July 17, 18, 19

July 24, 25, 26 August 14, 15, 16

For reservation or information, write to:

Laymen Retreat League

Divine Word Seminary Bay Saint Louis, Miss.

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When the chapel was built it was an accepted form of architecture in this part of the country not to make the roof of such a building extend beyond the walls. This fact, combined with the extreme humidity of the weather at certain times of the year, along with semi-tropical downpours, caused the walls to become and remain very damp. Paint peeled and mildew infected the walls.

To remedy the situation, the roof was extended and the exterior of the walls was then treated. After a wait of a few months the walls are now ready to be painted. On April 1 the painters begin their task, which they are scheduled to finish in mid-May.

* * *

James Kirk ('43) is now Dr. James Kirk in the Department of Sociology at Loyola University, Los Angeles, Calif. Presently he is acting as tour leader for a study tour sponsored by Loyola University and Whittier College. "Your tour leader will be . . . . Dr. James Kirk whose world-wide travel and educational experience qualifies him for this fourth annual study tour . . ." states the printed flyer.

* * *

Bernard C. Johnson ('33) of Washington, D.C. is on the city's detective force. He has maintained a steady interest in the problems of Washington's underprivileged youth. For his service to them within the auspices of St. Vincent's Catholic Parish he was designated for recognition from the Pope and is to receive the coveted *Pro Ecclesia et Pontifice* medal.

Johnson, who has two married children, counsels youngsters the year around in his position on Washington's Juvenile Bureau which was set up in 1944.

KEEP THE COLORED MISSIONS IN MIND

Will you remember our work in the Colored Missions when you make your Last Will and Testament? Any amount you bequeath to us for this work, we assure you, will be put to most worthy use. God will bless your interest in His cause.

Our Legal title is: Society of the Divine Word, Southern Province, Bay Saint Louis, Mississippi.

LAYMEN RETREATS . . . .

Father Joseph Francis, S.V.D., Divine Word Missionary 1959 Retreat Master

On the following dates retreats for laymen will be conducted this year at the Divine Word Seminary, Bay Saint Louis, Mississippi.

June 26, 27, 28 (Golden Jubilee Retreat for Knights of Peter Claver. *Only knights may attend.*)

July 3, 4, 5 July 10, 11, 12 July 17, 18, 19
July 24, 25, 26 August 14, 15, 16

For reservation or information, write to:

Laymen Retreat League
Divine Word Seminary Bay Saint Louis, Miss.

Bishops' Statement Is Praised

Last November the U.S. Catholic Bishops issued a statement on "Discrimination and the Christian Conscience" in which they spoke out against injustices put upon the Negro people. As the months went by the statement caught the attention of Americans everywhere, including certain U.S. Senators who had only words of praise for the bishops' pronouncement. The ST. AUGUSTINE'S CATHOLIC MESSENGER reprints the Senators' messages of approval. However, we note that whether a U.S. Senator approves of the Bishops' statement or not it still remains addressed to the consciences of us all. — The Editor

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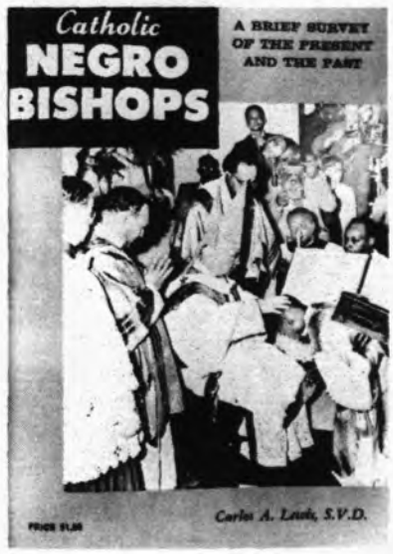
We learned that on April 1 Father Max Murphy was to celebrate his 25th year as a priest. Father Max made a part of his seminary studies with us and is fondly remembered by the elder priests and Brothers of our Bay Saint Louis seminary. May God continue to bless your work, Father.

THE OPEN DOOR

Last summer a group of non-Catholic women at a bridge party awarded a Baltimore penny catechism as a "booby" prize. It was given as a joke, and there was much laughing and some scoffing by all except the young lady who received it. She took it home and started to read out of curiosity. The more she read the more interested she became. Finally, after some time, she asked for instructions and was received into the Catholic Church. Later, through her exemplary living, five of her close relatives and friends entered the Church.

—S.M.A.



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by Rev. Carlos A. Lewis, S.V.D., S.T.D.

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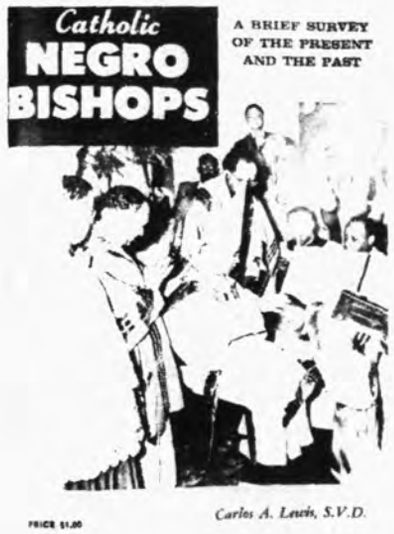

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Boys' and Girls' CORNER

Hello, boys and girls!

This April comes with Easter passed; yet Easter seasons always last, while deep within the earth's damp sod, the message of the Son of God finds proof within each growing thing, that comes to life in early Spring. The grass that peeps where grasses grew — the trees that wave green leaves anew — the tints that flowers flaunt again — are Nature's way to say "Amen" to God's almighty power that gives repeated life to all that lives; and pledges us, when all is done, a life beyond this earthly one. Yes, April comes with Easter passed; but Faith and Hope make Easter last, while you and I are striving for the realm of Easter-Ever-More.

* * *

A. CORNE'S MAIL POUCH

From North and South, from East and West, from this wide country o'er, the letters of the girls and boys are coming more and more. I can't print them out in full, the CORNER is too small; so I shall let each have a say, a few lines and that all.

Dear A. Corne,

I am 10 years old. I was born on All Souls' Day. I go to St. Rita's School . . . My teacher's name is Sr. Theresa Rose, O.S.F. . . God bless you and everyone where you are. Yours forever.

Donna Black
Indianapolis, Ind.

I am in the 6th grade. I have written once before during early summer. You sent me back a card saying "Look for your name in the Sept. issue", but we didn't get the Sept. issue, so I didn't see it . . . I will soon be sending some stamps to help the missionaries.

Nancy Barnes
Camden, Missouri

. . . I just received my gift book, THE YANG BROTHERS, and thank you for the picture and prayers. May God bless you always.

Patricia Ann Kopczynski
Trenton, New Jersey

. . . The medal is beautiful. It is the only thing I have that was blessed by the Holy Father, Pius XII. I am going to put it on my rosary . . . I'll remember you and the missions in my prayers. God bless you.

Sandra Denise Peel
Miami, Fla.

I am 14 yrs. old and in the first year High. I'm studying for the Salesian Priesthood, here at the Junior Seminary. I've been a reader of your fine magazine and enjoy every page of it . . .

Elmer Spiller
West Haverstraw, N. Y.

. . . Thank you very much for the pretty cards . . . My favorite Saint has always been Saint Therese of the Child Jesus, and always will be. I do hope to follow her footsteps . . . God bless you always.

Maria Theresa
San Bernardino, Calif.

. . . This is my first letter since we subscribed to the MESSENGER. What is your first name? Enclosed is 5¢ for the burse. One of my hobbies is collecting holy cards and medals . . .

Emily Jackson
West Memphis, Ark.

Hello, again. I am sending more stamps to you. Everybody I know has been helping me save them. I hope they can help you . . .

Barbara Ann Ziemnik
Cleveland, Ohio

I have been getting the MESSENGER for several months and enjoy it a lot, especially the BOYS' AND GIRLS' CORNER . . . I will remember the Missionary friends in my prayers every day . . . I want to be a Nun when I grow up. God bless you.

Del Hill
Independence, Mo.

I also heard from Martha A. Lear of Yazoo City, Miss.; the B. N. Davises from Wiesbaden, Germany; and from Janet Corn, Beverly Turney, and Paula Waupochick — all of Keshena, Wisc. All others who wrote will find their names below in the Pen-Pal section. Everybody gets a big HELLO from A. Corne; THANK YOU for your prayers and help for the missions; MAY GOD BLESS AND KEEP ALL OF YOU.

* * *

POETRY CONTEST

This is it! All the budding Longfellows and Miltons and Shelleys and Keats, etc. have come out in the open. I have received quite a few of their literary efforts. I am really delighted to print the winners for this month, the opening of our poetry contest. Here they are!

THE WEEPING WILLOW

Lo, the weeping willow
On which Christ did die;
Oh, the Precious Burden
For which the willow does cry.

Allen Probst
Hilbert, Wisc.

JESUS AND THE LAMB

When Jesus was a little boy
Scarcely two or three;
He lay within his manger bed,
How quiet he could be!

Jesus decided to sit up straight.
What do you think he saw?
A little bouncing baby lamb
Hardly two feet tall.

The lamb went up to Jesus,
No thought of fear had he;
Jesus started to pet him,
He loved the lamb, you see!

The lamb loved to be petted,
This was a wonderful treat;
No one hardly petted him
Except this child so sweet.

The lamb began to lick his hand,
He baaed a little too;
To Jesus he seemed to be saying
"I love you, dear Lord, I do."

Joseph Luczak
Libertyville, Ill.

THE BELL

In a peaceful little village,
Down a narrow, brick-paved street,
Was a lovely white church,
Whose bell's chime was soft and sweet.

In every busy cottage,
At a very certain time,
The villagers would stop
To listen to its chime.

The women at their work,
The men in the fields.
But all would pause to listen
To the melodious peals.

Theresa Kathleen Andre
Port Allen, La.

THE PASSION

I see my Jesus on the Cross
Hanging there so still;
Had He only minutes to
Die on that bumpy hill.

Everyone is quiet now,
Because Jesus Christ is dead.
Soon He will arise again,
'Tis what the prophets said.

Elaine Eiswerth
Williamsport, Pa.

THE MAGIC OF SPRING

Spring, with all its trees and birds,
Is something like a book without any words.
A book that tells you to be carefree and gay,
Because you'll enjoy the world that God created more that way.
When you get caught in spring showers,
Just remember that "April showers bring May flowers."
One of the first signs of spring, is the robin on the wing,
And when you see him, he will make you sing,
"Spring is here"!

Catherine Molchany
Johnstown, Penna.

WHO CAN MAKE A TREE

Who can make a tree?
It is only Thee,
God Who make heaven and earth,
Who makes us out of dirt,
Who forgives our soul
When we have something
More than a pot of Gold.
That's who can make a tree.

Michael St. Julien
New Orleans, La.

So, these are the first winners of the Poetry Contest. They will all receive nice prizes. Honorable mention goes to Cecily St. Julien of New Orleans, La.; Elmer Spiller of West Haverstraw, N.Y.; Mary Kuczkowski of Buffalo, N. Y.; Maria Theresa of SanBernardino Calif.; Clare Marie Gilbride of Brooklyn, N.Y.; and Elizabeth Ann Ward of Brooklyn, N.Y.

PEN-PALS HURRAH!

So many youngsters have written me inquiring about Pen-Pals, that I have decided to do something about it. Each month I am going to try to print the names of those youngsters who want to join this section of the CORNER. Here is the first bunch of available Pen-Pals right now:

Barbara Rose Kurtz, 11, of Port Lavaca, Tex.; Del Hill of Kansas City, Mo.; Barbara Ann Ziemnik of Cleveland, Ohio; Irene Jean Sowinski, 14, of Chicago, Ill.; Beatrice Gazzola, 16, of Pittsburg, Pa.; Linda Paugh of Hooversville, Pa.; Emily Jackson, 10, of West Memphis, Ark.; Helen D. Smith, 16, of Catonsville, Md.; Margaret M. Whitford, 17, of Fond du Lac, Wis.; Carmela Conti, 14, of New York; and Maria Theresa, 18, of San Bernardino, Calif,

If you want one of these for a Pen-Pal, send me a stamp, pick a name out, and I will send her your address. Your letter should read something like this: DEAR A. CORNE, HERE IS A 4¢ STAMP. PLEASE, SEND MY NAME TO —— ——. I WOULD LIKE HER (or HIM AS A PEN-PAL.

Don't forget the stamp. I'll try to send off your name right away to the Pen-Pal of your choice.

Two more names to add to your list of available Pen-Pals: Lorraine Acuna of Richmond, Calif.; and Patricia Ann Kopcznski of Trenton, New Jersey.

Here's a little verse I came across in my reading:

A CHILD'S EASTER PRAYER

The Easter candles burn so bright
'Round Jesus' Altar-Throne;
Dear Lord, I pray with all my might:
Come, make my heart Thine own!

Whenever you visit the church during these pleasant days recommend to our dear Lord the many needs of the Priests and Brothers and Sisters working in our Southern missions. Pray especially that more boys and girls may be attracted to the Church and become members of the Church. God Bless and keep all of you. Your good. friend,

A. CORNE

Divine Word Seminary of St. Augustine

It is hauntingly tragic that the average product of our schools and the average member of our churches should care so little about the most crucial revolution in history that is taking place on the *world scene* before our very eyes. On every continent, men are seeking, demanding a new way, asking for freedom to fulfill the dignity that is inherent in the human being. As a nation, as a people, we cannot purchase the privilege of living apart from these events in isolated security and plenty. When Lincoln said that a nation could not exist half slave and half free, he spoke a truth that is applicable to us in another generation, as we are part of the world bound together into a single unit. A world cannot exist part free and part exploited; it cannot exist with five percent of the people living in prodigal plenty and sixty percent of the people not knowing where tomorrow's meals are coming from.

THE REV. FREDERICK M. MEEK
Freedom Foundation Honoree

* * *

America is an ideal, based upon an idea. It was the first country in the world ever deliberately founded on an idea — the powerful and revolutionary idea expressed in our Declaration of Independence, that all men are created equal and are endowed by their Creator with certain inalienable rights.

CECIL B. DEMILLE
at Bailor University
Oct. 12, 1957

* * *

PRO NOBIS
by FRANCIS PLATT

Since Adam last in Eden stood,
Not protestation's vein, but Blood,
Doth render us in brotherhood.

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She replied, "First I tell them what I'm going to tell them; then I tell them; then I tell them what I told them."

The MISSION GIFT AGREEMENT
(ANNUITY)

I know it's a Good Investment

It assures me good income for life

And I know what my Investment is doing

It is training young men to be Missionary Priests and Brothers

And when I am gone . . .

Their Masses and prayers and all the good works they will do for souls, will be a blessing for my own soul

MISSION GIFT AGREEMENT (Annuity)

It combines your thinking of your own future with a practical charity and thoughtfulness of the future of others

6 Benefits of the Mission Gift Agreement

A SIMPLE, SAFE, SOUND SOLUTION TO YOUR INVESTMENT PROBLEMS

1. **A Safe Investment**
2. **A High Rate of Interest**
3. **A Practical Charity**
4. **A Missionary Work**
5. **A Happier Death**
6. **Eternal Remembrance**

FOR PARTICULARS MAIL TO:

Rev. Father Provincial
Divine Word Missionaries
Bay Saint Louis, Mississippi

Rev. dear Father:

I have $.....at my disposal that I could put into your Mission Gift Agreement. I am.....years of age. What rate of interest would you pay me for this during the remaining years of my life?

Name .....

Address .....

City..... Zone..... State.....

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MARYGROVE'S

future is in YOUR hands!

BUILT, BUT IN DEBT...

WON'T YOU GIVE US A LOAN OF $500., $1000. OR MORE AT A LOW RATE OF INTEREST?

Help educate worthy boys for the missionary priesthood with your donations or a low-interest loan.

Dear Father Hunter:

I appreciate the opportunity to help educate worthy boys for the missionary priesthood. I am contributing to help pay off the debt on your new students' building at Marygrove, Arlington, California.

Accept my **loan** of $_____ at _____% interest.

Accept my **donation** of $_____.

Name _____

Address _____

City _____ Zone _____ State _____

MAIL TO: Father Hunter, S.V.D., 201 Ruella Ave., Bay St. Louis, Mississippi.

ST. AUGUSTINE'S CATHOLIC Messenger

25th JUBILEE
of
First Divine Word Colored Priests

MAY, 1959

Eternal rest grant to them, O Lord. And let perpetual light shine upon them.

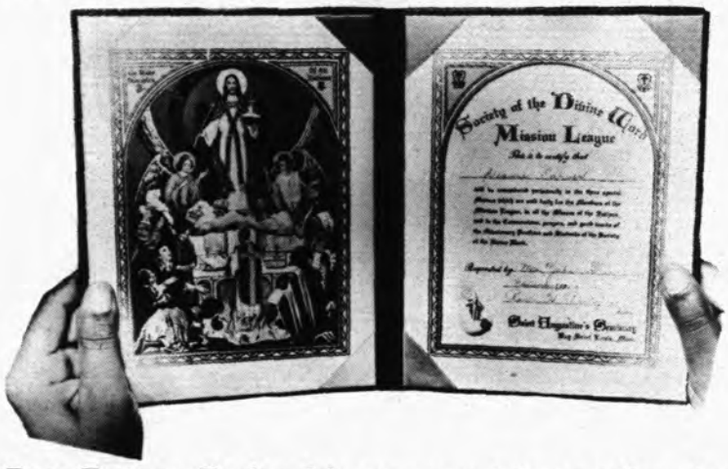
HOLY MASSES

for the living, for the dead, in the

SOCIETY of the DIVINE WORD

MISSION MASS LEAGUE

A remembrance at the Altar of God is a truly Catholic remembrance. A highly recommended way to help your beloved dead is by enrolling them in the Society of the Divine Word's MISSION MASS LEAGUE. Also the living may be enrolled and gain the spiritual benefits of the Mission Mass League during life and after death. The benefits: remembrance in 3 special Masses daily; remembrance in all the Masses of the missionary priests and in the Communions, prayers and good works of the missionary brothers and students of the Society of the Divine Word.



Write To:

MISSION MASS LEAGUE
c/o Father Provincial
Divine Word Missionaries
Bay Saint Louis, Mississippi

Dear Father: Enclosed is my request for enrollment as indicated below:

Year's membership $1.00	**Living** / **Deceased**
Perpetual membership $10.00	**Living** / **Deceased**
Perpetual family membership $25.00	**Living** / **Deceased**

Please send the above pictured Certificate of Perpetual Enrollment to:

Name .....

Mail Address .....

City ..... **Zone** ..... **State** .....

This enrollment is being requested by:

Name .....

Mail Address .....

City ..... **Zone** ..... **State** .....

VOL. XXXVI / NO. 5 / MAY, 1959

St. Augustine's Catholic

Messenger

- the Magazine with a Message

THE ST. AUGUSTINE'S CATHOLIC MESSENGER is edited by the Divine Word Missionaries at the headquarters of their southern U.S. province, St. Augustine's Seminary in Bay Saint Louis, Mississippi. The magazine's primary message is about the Catholic Church's progress among the American Negroes, to win sympathy and support for this much neglected apostolate.

THE DIVINE WORD MISSIONARIES are an international missionary order of over 5,000 members, including Bishops, Priests and Brothers. In 1905 the order began working among the Colored people of the southern United States. Today the order conducts more than 40 parishes and missions in that region. Also the order early gained a reputation for training Colored Priests and Brothers at its Bay Saint Louis seminary. Today candidates of any race may train there.

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INTENTIONAL SECOND EXPOSURE

Eternal rest grant to them, O Lord. And let perpetual light shine upon them.

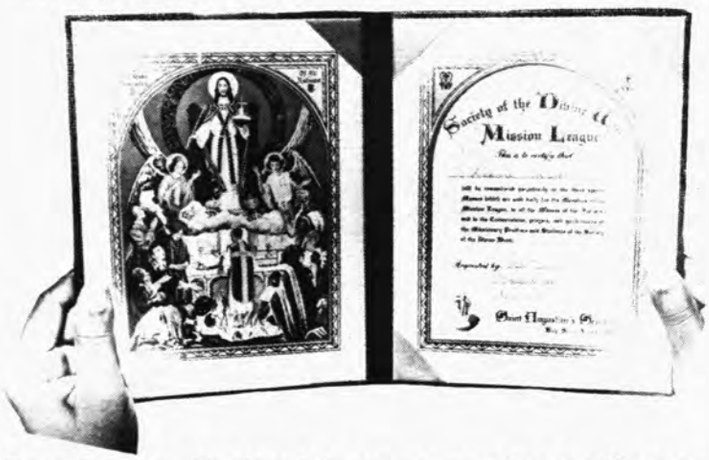
HOLY MASSES

for the living, for the dead, in the

SOCIETY of the DIVINE WORD

MISSION MASS LEAGUE

A remembrance at the Altar of God is a truly Catholic remembrance. A highly recommended way to help your beloved dead is by enrolling them in the Society of the Divine Word's MISSION MASS LEAGUE. Also the living may be enrolled and gain the spiritual benefits of the Mission Mass League during life and after death. The benefits: remembrance in 3 special Masses daily; remembrance in all the Masses of the missionary priests and in the Communions, prayers and good works of the missionary brothers and students of the Society of the Divine Word.



Write To:

MISSION MASS LEAGUE
c/o Father Provincial
Divine Word Missionaries
Bay Saint Louis, Mississippi

Dear Father: Enclosed is my request for enrollment as indicated below:

..... Living
Year's membership $1.00 Deceased

..... Living
Perpetual membership $10.00 Deceased

..... Living
Perpetual family membership $25.00 Deceased

Please send the above pictured Certificate of Perpetual Enrollment to:

Name .....

Mail Address .....

City ..... **Zone** ..... **State** .....

This enrollment is being requested by:

Name .....

Mail Address .....

City ..... **Zone** ..... **State** .....

VOL. XXXVI / NO. 5 / MAY, 1959

St. Augustine's Catholic

Messenger

- the Magazine with a Message

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REPORT *on the* COLORED MISSIONS

H. V. Singleton, S. V. D.

...EDITORIAL

The St. Augustine's CATHOLIC MESSENGER promised in its April issue that this month's issue would present a close look at some of the good news about the Colored Missions of the U.S. embodied in the recently issued Annual Report of the Commission for Negro and Indian Missions.

In the report many facts were clearly exposed while others came to light after a bit of study.

Some facts clearly revealed in the report: On a percentage basis, the number of Negroes entering the Catholic Church is growing three times faster than is the country's Negro population. There are now slightly less than 600,000 Negro Catholics in the U.S. due to an increase of about 20,000 since last year. The size of the increase was effected by the admission of nearly 12,000 converts and the baptism of 24,000 babies. A net gain of 20,000, then, points to a rather big death total. No other racial group in the Church in America is growing with comparable proportions. There are slightly more than 17,000,000 Negroes in the U.S.

Almost 91,000 Negro children are enrolled in Catholic schools that are attended only by Negroes, but many more are enrolled in other Catholic schools. This figure reveals an enrollment growth of 7,422 over last year, or a nine percent increase. A clear indication of the Colored people's abiding appreciation for the Catholic schools.

In the past year ten additional churches were built to serve Negro congregations and six new schools were constructed for Negro children. Nine of the ten churches and five of the six schools were in the deep South where the larger part of the country's Negro population lives and where the lines of racial segregation are more firmly drawn.

The Negro population of the South is a bit less than 10,000,000. Against this total there are about 7,000,000 Negroes living in the border, northern, and western states. Yet amid the Negroes of the latter areas are found more than half of this country's Colored Catholics, about 350,000.

The Colored Catholic population of the U.S., therefore, appears to be concentrating itself outside of the South. This may be directly traceable to the tendency of Negroes who have gained a good schooling to settle outside of the South to win maximum benefits for themselves with their good schooling. It is not by way of a boast that we can point out here most Catholic schools in the South offer a good schooling to the Negro, usually at least comparable, if not in many instances superior to that offered by the public school. The Divine Word Missionaries who labor in Mississippi, Louisiana and Arkansas have long noticed that well over 50% of the Catholic school graduates depart for cities in the north, west, and border states very soon after school's closing. Among these graduates are many who are Catholics and many who plan to become Catholics as a result of years of acquaintance with the Catholic Church through the school. The annual departure of many Catholic school graduates for cities of the north, west, and

St. Augustine's CATHOLIC MESSENGER asks you to help the Colored Missions of the South.

border states may partly account for some of the very high totals of adult converts reported from dioceses in those states: Baltimore, 302 adult converts in 1958; Brooklyn, 210; Camden, 135; Chicago, 1,213; Detroit, 630; Los Angeles, 379; New York, 1,216; Philadelphia, 1,585; St. Louis, 640; Washington, 980.

The Commission's annual report on the Catholic Church's progress among the U.S. Negroes is not presented in an attempt to flatter the Church in America. It is but a sober presentation of facts, many of them even humiliating. However, on the whole the report does present a happy picture. The Catholic Church is making progress among the American Negro people, even in the South where the people are traditionally inclined to favor almost any Church but the Catholic Church. Just over two years ago it was observed by the non-Catholic author Lucille A. Chambers: "The Catholic Church, which enjoys no great amount of popularity in the southern states, is in recent years attracting more Colored people. This is partly due to its defense of (the Negro's) right to participate fully in American life. The clergy has been as vocal in some parts of the South as in the North. Then, too, they have realized the effect of family disorganization in the mobilization of the Negro, and have made positive contributions toward the education and recreational problems of the youth, especially in the large cities." (America's Tenth Man, p. 298)

Reports that came into the CATHOLIC MESSENGER office recently from the Divine Word Missionaries engaged in the southern Negro missions indicate that our own priests testify to slow progress in their work. In fact, when matching their report of 1958 with that of 1957 a decrease rather than an increase is noted in several categories. The all-important category of total Catholic population in our Divine Word missions showed a decrease from 1957 to 1958. So did the categories of adult converts and infant baptisms. True, the decrease in every instance was not spectacularly great, but nevertheless it was there. In searching for an off-hand explanation it is to be remembered that the Divine Word missions in Louisiana, Mississippi and Arkansas are located in areas from which Negroes are steadily migrating westward and northward. Particularly heavy in most recent years has been the migration of Negroes out of Mississippi and Arkansas. Our priests, therefore, are not unduly alarmed at the falling totals for in all probability they do not necessarily indicate that the Catholic Church is losing the Colored people, only that the South is losing them. The over-all progress which the Catholic Church in America is making among the Negroes, as revealed in the Annual Report of the Commission for the Missions Among the Negro People and the Indians, should make our Divine Word missionaries take heart. Also it should make all Catholics more eager and courageous to support the Church's work among the Negroes of America.

KEEP THE COLORED MISSIONS IN MIND

Dear Reader:

We, Divine Word Missionaries, publishers of St. Augustine's CATHOLIC MESSENGER and veterans in the Colored Missions of the South, address this request to you: Will you remember our work in the Colored Missions when you make your Last Will and Testament? Any amount you bequeath to us for this work, we assure you, will be put to most worthy use. God will bless your interest in His cause. It was He who advised "Lay up to yourselves treasures in heaven. . ." (Matt. VI, 20)

Our legal title is: Society of the Divine Word, Southern Province, Bay Saint Louis, Mississippi. Gratefully, The Divine Word Missionaries.

South.

Three Missionaries Ordained

On March 30, 1959, the Bishop of Natchez-Jackson Diocese, the Most Rev. Richard O. Gerow, S.T.D., ordained to the priesthood Rev. John Coady, S.V.D. of Burt, Iowa; Rev. Gerald Garry, S.V.D. of Schenectady, New York; and Rev. James Henry, S.V.D. of New York City. The three Divine Word Missionaries were ordained at St. Augustine's Seminary in Bay Saint Louis, Mississippi, home of the St. Augustine's CATHOLIC MESSENGER.

A warm welcome into the ranks of Christ's lieutenants is hereby extended to the new priests by this magazine in the name of all the Divine Word Missionaries in the southern U.S. for whom it speaks and in the name of its many readers.

It is worthy of comment that no Colored candidate was among the ordained. This is unique for St. Augustine's, the seminary which pioneered in fostering Catholic America's present enthusiasm for more Negro priests. However, the seminary has not at all diminished its efforts to raise up more Negro priests. Even as the Divine Word Missionaries at St. Augustine's welcome the three new missionaries they promise Catholic America more priests for the future, among them to be many Colored priests.

—the Editor

Father Garry receives the priestly power to offer sacrifice for the living and the dead.

Bishop Gerow imposes his hands upon Father Coady bestowing on him the priestly power to forgive sin.

Father Henry's hands are anointed.

Father Coady's parents pose with their new priest-son after the ordination.

Father Henry's parents, to his right and left, with his brothers, sister and in-laws have prayed long for this hour.

◀ Father Garry blesses his father immediately after the ordination.

▶ Father Garry begins his first Mass on the day after his ordination. Before the Mass, together with his newly ordained companions, he offered special prayers for his family and for all the supporters of the Divine Word Missionaries who made his ordination possible. This is in keeping with a long standing tradition of the Divine Word missionaries.

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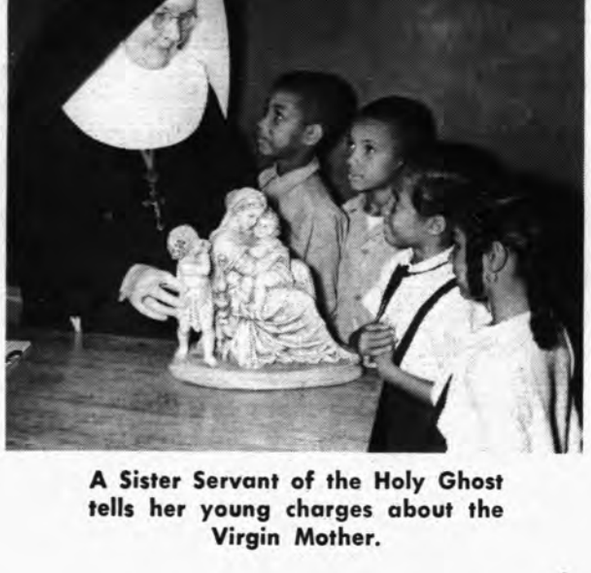

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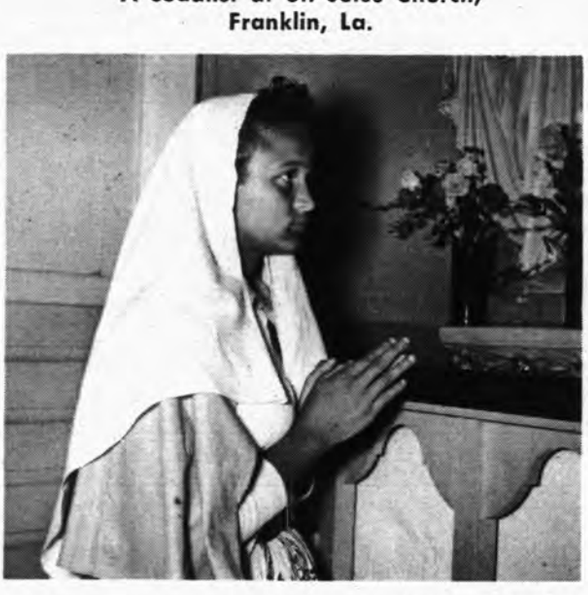

OUR BLESSED MOTHER in the COL

HUBERT SINGLETON, S.V.D.

Colored Catholics are as devoted to our Blessed Mother as any other group of Catholics. Young and old venerate the Mother of God with sincere expressions of affection. The Rosary's recitation is obviously a favorite prayer among the Colored Catholic. Every Colored congregation of any size has a Blessed Mother Sodality. Larger parishes have both senior and junior sodalities. Unfailingy, the sodalists don their blue and white uniforms once a month to receive Communion in a body on Sunday and to remain after Mass for special prayers to Our Lady.

Very frequently are the Colored Catholic children named after our Blessed Mother. Mary, Marian, Marianne, Marie, Maria, Marietta, Madre, Madonna, Donna, Regina, Regine are names often heard on the playgrounds of our Colored parochial schools as the children call out to one another at play.

Public devotion to our Blessed Mother is, of course, very evident in the churches attended by Colored Catholics. At Holy Mass her Rosary is seen in the hands of very many. In more than a few of the churches conducted for Colored by the Divine Word Missionaries and by other orders the parishioners recite the Rosary in common at every Mass. In nearly all of these same churches the weekly novena in honor of Our Mother of Perpetual Help is very popular.

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COLORED MISSIONS

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Another sign of Our Lady's popularity among the Colored Catholics of the South is the number of churches serving them that are named in honor of Our Lady. Out of 33 Divine Word Missionaries' churches attended by a Colored congregation, 9, just over 25%, are named in her honor.

As the accompanying pictures, all made in Divine Word Missionaries' stations, show, Negro Catholics are devoted to Our Lady. However, there should be nothing remarkable in the fact that Colored Catholics hold Mary in high esteem. It is but a proof that they are as truly Catholic as any other racial group in the Church.

Does Our Blessed Mother, in her turn, show any regard for the Colored Missions? Every missionary could offer many proofs for a positive answer to that question. Quite striking is the statement made by a Divine Word Missionary in Mississippi. "I offer a Mass for the Blessed Virgin's intentions towards the Most Blessed Trinity from time to time in keeping with a promise I made to her. She has never yet let me or my mission miss her help."

At the Colored Mission, Blessed Martin de Porres, Davant, La.

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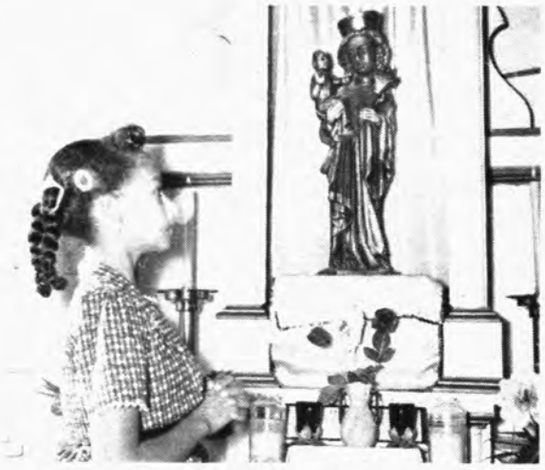

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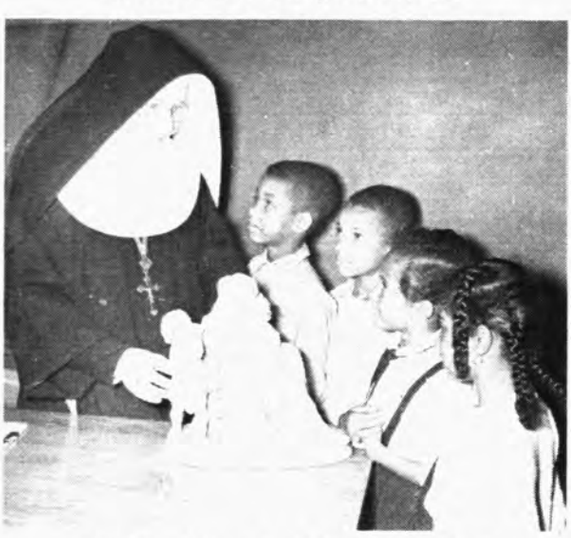

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Missionary

Father John LaBauve, S.V.D.

■ Father John LaBauve, S.V.D., Divine Word Missionary of Abbeville, Louisiana was ordained at St. Augustine's Seminary in 1951 and is now stationed at St. Gabriel Mission in Mound Bayou, Mississippi. Recently Father had a unique experience. He got a "lift" from a covered wagon. Yes, a real covered wagon. However, the "lift" was not the creaking, rattling wagon ride that you have in mind. And the covered wagon was only 12 inches high. Father LaBauve was actually aided financially by the little wagon which you see in the accompanying photo.

Briefly, the story is this: All unexpectedly Father received the little wagon from Mr. Sam R. Greene of Lake Charles, La. who had recently settled in Jacksonville, Fla. The stranger sent a note to the young missionary explaining that through the Lafayette, La. diocesan paper he had learned of the financial difficulties of St. Gabriel Mission in the all-Negro town of Mound Bayou, Mississippi. Mr. Greene pointed out his wish to help but also noted that he was not a person of means. So he was doing the best that he could for the mission by sending a little covered wagon, expertly made by himself and brightly painted and cleverly fitted out to be a TV lamp. The wagon was Father's to make use of in whatever way he could to get a bit of money for St. Gabriel Mission.

Father LaBauve took over from that point and with his skill at capitalizing on a good idea he made the wagon bring in no less than $1000 for his mission. But St. Gabriel Mission was still far from prosperity and standing debts quickly gobbled up the sum. However, Father LaBauve says that the little wagon did give him a part-way "lift" out of his debts.

St. Gabriel Mission was begun in 1949 by Father John Bowman, S.V.D. of Washington, D.C. He was ordained here at the home of the St. Augustine's CATHOLIC MESSENGER in 1939. He built St. Gabriel School with a chapel attached and he built a rectory which is now being used as a convent. In 1956 Father Max Williams, S.V.D. of Bay Saint Louis, Miss. (ordained in 1940, also at St. Augustine's Seminary) succeeded Father Bowman. On November 17, 1956 Father John LaBauve, S.V.D. arrived at St. Gabriel's and became pastor of the almost 70 Catholics at the mission. Since there is no other priest who cares for Negro people in the whole of Bolivar County in which Mound Bayou is located Father LaBauve also became, at least nominally, pastor of the entire Bolivar County which has the highest Negro population in Mis-

GETS A "*LIFT*"

FROM COVERED WAGON

at Mound Bayou, Mississippi

sissippi. There are about 20 towns in the county.

Five Oblate Sisters of Providence from Baltimore teach at St. Gabriel School. Father Bowman was instrumental in introducing these Colored Sisters to their first mission in the deep South. There are 220 children in the school which has 9 grades. An extra grade is added each year as the highest class progresses. About 25% of the children are Catholic. This percentage of Catholic pupils is true for most of the Colored parochial schools in Mississippi.

St. Gabriel's is evidently not a self-supporting mission since it depends on but 70 Catholics for due contributions. How, then, is it supported? Answers Father LaBauve, "By the hardest! And that means hardly at all!"

The statement is no exaggeration for the zealous young priest has a debt on his mission which never seems to diminish. Further, he has not even the income for his personal support and is forced into a desperate search even for food and clothing funds.

Many Colored missions make beggars of pastors and no one likes it less than the beggar himself. There is no point in anyone looking from a comfortable distance at the struggling young missionary to take scandal at his desperate search for funds. "Why doesn't he search for souls and get his mind off money?" That question sounds apostolic enough, but in the Mississippi missions, with their microscopic sized congregations of impoverished Negroes, within months it would leave the missionary stone dead from starvation and would place church property in the possession of the banks.

Despite Father LaBauve's constant distraction of trying to meet harassing debts at St. Gabriel Mission he does manage to canvass for souls! He has even gone to the trouble of preparing a *weekly* radio program which is broadcast under the title of "Christian Life Series".

The young priest is very much concerned about the need for expansion at St. Gabriel Mission. His school's enrollment grows every year. Presently he is living in one of the class rooms (with no more privacy than the proverbial goldfish in a glass bowl). He must vacate the classroom by this coming September. But where can he go? The Sisters have no convent and live in his rectory. A convent is desperately needed at St. Gabriel Mission. Do you know anyone willing to part with a contribution for a new convent? Point him in Father LaBauve's direction, please. The address is: Father John LaBauve, S.V.D., St. Gabriel Mission, Mound Bayou, Mississippi. —The Editor

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St. Gabriel Mission was begun in 1949 by Father John Bowman, S.V.D. of Washington, D.C. He was ordained here at the home of the St. Augustine's CATHOLIC MESSENGER in 1939. He built St. Gabriel School with a chapel attached and he built a rectory which is now being used as a convent. In 1956 Father Max Williams, S.V.D. of Bay Saint Louis, Miss. (ordained in 1940, also at St. Augustine's Seminary) succeeded Father Bowman. On November 17, 1956 Father John LaBauve, S.V.D. arrived at St. Gabriel's and became pastor of the almost 70 Catholics at the mission. Since there is no other priest who cares for Negro people in the whole of Bolivar County in which Mound Bayou is located Father LaBauve also became, at least nominally, pastor of the entire Bolivar County which has the highest Negro population in Mis-

GETS A "*LIFT*"

FROM COVERED WAGON

at Mound Bayou, Mississippi

sissippi. There are about 20 towns in the county.

Five Oblate Sisters of Providence from Baltimore teach at St. Gabriel School. Father Bowman was instrumental in introducing these Colored Sisters to their first mission in the deep South. There are 220 children in the school which has 9 grades. An extra grade is added each year as the highest class progresses. About 25% of the children are Catholic. This percentage of Catholic pupils is true for most of the Colored parochial schools in Mississippi.

St. Gabriel's is evidently not a self-supporting mission since it depends on but 70 Catholics for due contributions. How, then, is it supported? Answers Father LaBauve, "By the hardest! And that means hardly at all!"

The statement is no exaggeration for the zealous young priest has a debt on his mission which never seems to diminish. Further, he has not even the income for his personal support and is forced into a desperate search even for food and clothing funds.

Many Colored missions make beggars of pastors and no one likes it less than the beggar himself. There is no point in anyone looking from a comfortable distance at the struggling young missionary to take scandal at his desperate search for funds. "Why doesn't he search for souls and get his mind off money?" That question sounds apostolic enough, but in the Mississippi missions, with their microscopic sized congregations of impoverished Negroes, within months it would leave the missionary stone dead from starvation and would place church property in the possession of the banks.

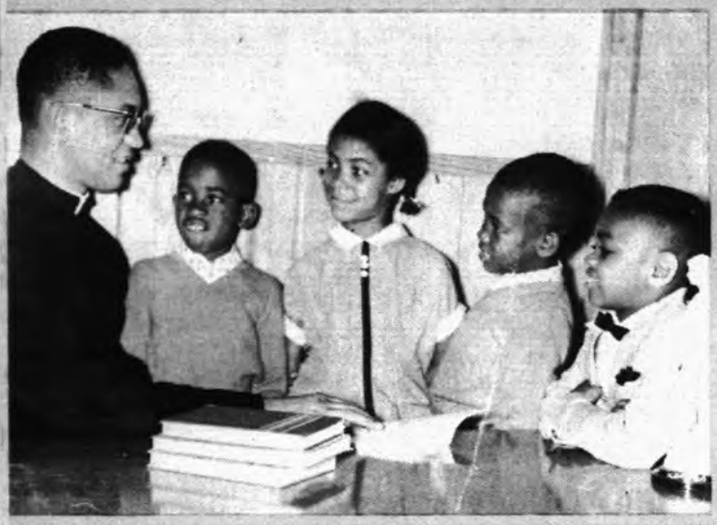
Despite Father LaBauve's constant distraction of trying to meet harassing debts at St. Gabriel Mission he does manage to canvass for souls! He has even gone to the trouble of preparing a *weekly* radio program which is broadcast under the title of "Christian Life Series".

The young priest is very much concerned about the need for expansion at St. Gabriel Mission. His school's enrollment grows every year. Presently he is living in one of the class rooms (with no more privacy than the proverbial goldfish in a glass bowl). He must vacate the classroom by this coming September. But where can he go? The Sisters have no convent and live in his rectory. A convent is desperately needed at St. Gabriel Mission. Do you know anyone willing to part with a contribution for a new convent? Point him in Father LaBauve's direction, please. The address is: Father John LaBauve, S.V.D., St. Gabriel Mission, Mound Bayou, Mississippi. —The Editor

The convent and school. At the far end of the school building a spacious room which runs the entire width of the building serves as chapel.

Holy Week services.

ST. GABRIEL MISSION



Father LaBauve and pupils of St. Gabriel School.

An outdoor concrete area gives fun to the children but much worry to Father LaBauve who is still trying to pay for it though its been in use two years already.

MOUND BAYOU, MISSISSIPPI

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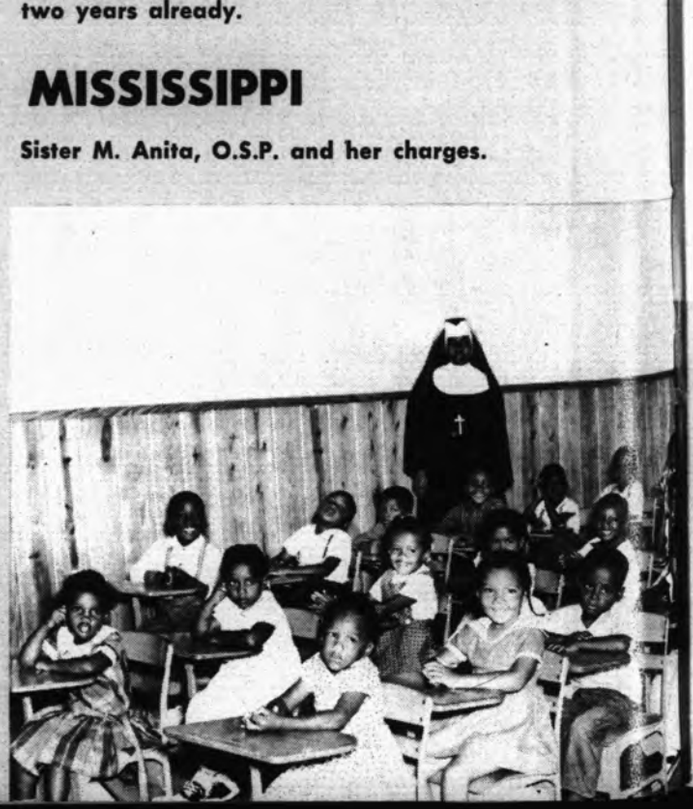

Help Complete a Scholarship (Burse)

A Scholarship (or Burse) of $5,000, when invested, will support a future missionary until his training is complete. Then this same scholarship will be applied to another future missionary, and another, generation after generation.

Won't you please help us to complete scholarships so that worthy boys can reach their lofty goal, the missionary career?

Our Lord, Our Blessed Mother and the Saints will be pleased with your sacrifice to help supply missionaries to work among the neglected Colored, Mexicans and Japanese of the South. In this hidden way you will also have your own adopted priests sons or brothers for all time.

INCOMPLETE SCHOLARSHIPS

DIVINE WORD SEMINARY, "ST. AUGUSTINE" BAY SAINT LOUIS MISSISSIPPI

	Received	Total	Need
Blessed Martin de Porres #6	$ 28.50	$4,569.71	$ 430.29
St. Joseph	21.00	3,134.50	1,865.50
St. Jude	1.00	2,247.50	2,752.50
Our Lady of Fatima	1.00	1,744.00	3,256.00
Little Flower IV	————	1,294.25	3,705.75
Holy Ghost	————	1,092.15	3,907.85
St. Mathias	————	876.50	4,123.50
St. Elizabeth	————	591.00	4,409.00
Our Lady of Sorrows	200.00	580.76	4,419.24
St. Madeline Sophie Barat	————	499.50	4,500.50
St. Martha	————	368.00	4,632.00
Our Lady of Peace	————	38.00	4,962.00

INCOMPLETE BURSES AT "MARYGROVE", ARLINGTON CALIFORNIA

	Received	Total	Need
Little Flower No. 2	————	$3,686.50	$1,313.50
Sacred Heart	$ 1.00	1,004.00	3,996.00
St. Anthony	5.00	434.00	4,566.00
St. Joseph	5.00	221.50	4,778.50
St. Jude	————	205.00	4,795.00
Holy Spirit	————	81.25	4,918.75
Our Lady of Fatima	————	82.00	4,918.00
Blessed Martin de Porres	————	45.00	4,955.00
St. Martha	————	10.00	4,990.00
Our Lady of Lourdes	208.60	708.60	4,291.40
St. Philomena	————	10.00	4,990.00

Dear Father Hunter:

I wish to assure you of my prayers and sacrifices for the training of worthy young boys for the missionary career. Please accept my offering of $ ..... towards the completion of your ..... scholarship for your seminary in .....

Name .....

Address .....

City ..... Zone ..... State .....

Send your contributions to: Father Hunter, S.V.D., Provincial
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25th Jubilee for first Colored Priests of St. Augustine Seminary

Rev. Anthony Bourges, S.V.D.

On May 26 the Divine Word Missionaries at the home of the St. Augustine's CATHOLIC MESSENGER in Bay Saint Louis, Mississippi will observe the 25th jubilee of the first Colored priests to be ordained here. His Excellency, Bishop Fulton J. Sheen, D.D. will preach for the occasion.

It was on May 23, 1934 that the seminary presented to Most Rev. Richard O. Gerow, S.T.D., Bishop of Natchez, four Colored candidates for ordination. Rev. Anthony Bourges, S.V.D. of Lafayette, La., Maurice Rousseve, S.V.D. of New Orleans, La., Francis Wade, S.V.D. of Washington, D.C., and Vincent Smith, S.V.D. of Lebanon, Ky.

For the four candidates and for the seminary which presented them for ordination as also for the American Catholic Church the event of 25 years ago was a momentous one. The four had reached the foot of the altar after an unusually trying seminary course. The fledgling institution at Bay Saint Louis, Mississippi that had set its sights on an open way to the priesthood for more Colored youths was about to see the beginning of success. The Catholic Church in America on May 23, 1934 experienced the awakening of its contemporary interest in a great number of Colored priests.

Prior to May 23, 1934 the occasional ordination of a Colored priest was an isolated, rarely occurring event. But with the ordaining of the first four priests of St. Augustine Seminary the Catholic Church in America got its first promise of repeatedly, even annually, receiving new Colored priests. The move to uninterruptedly inspire American Colored youths to the priesthood, begun by the Divine Word Missionaries, saw its first success on May 23, 1934 and has continued unabated ever since.

Of those first four priests three are living today. At the approach of their silver jubilee they look back over the years spent for Christ.

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Anthony Bourges of Lafayette, La. began his studies for the priesthood in the summer of 1921. The Divine Word Missionaries had only recently announced their aim to systematically recruit Negro candidates for the priesthood, a work until then neglected. They first opened Sacred Heart College at Greenville, Mississippi and it was there the boy went for his preparatory studies. He was then seventeen years of age. When Sacred Heart College was moved to the more Catholic surroundings of Bay Saint Louis, changing its name to St. Augustine Seminary with the move, he transferred with it. After the initial years of study were completed at Bay Saint Louis, Anthony Bourges journeyed to the Divine Word Missionaries' novitiate or spiritual training school at East Troy, Wisconsin. From there he

returned to St. Augustine Seminary for the major seminary course and subsequent ordination.

In September, 1934 he was assigned to help at Immaculate Heart of Mary Parish in Lafayette, his home town. Later the new priest was assigned to work at St. Benedict the Moor Parish in nearby Duson, La. In 1939 the administration of Immaculate Heart of Mary Parish was put in his hands and shortly after he was officially named pastor. After more than a decade in Lafayette he was transferred to head another large parish which the Divine Word Missionaries conduct at St. Martinville to serve the Colored

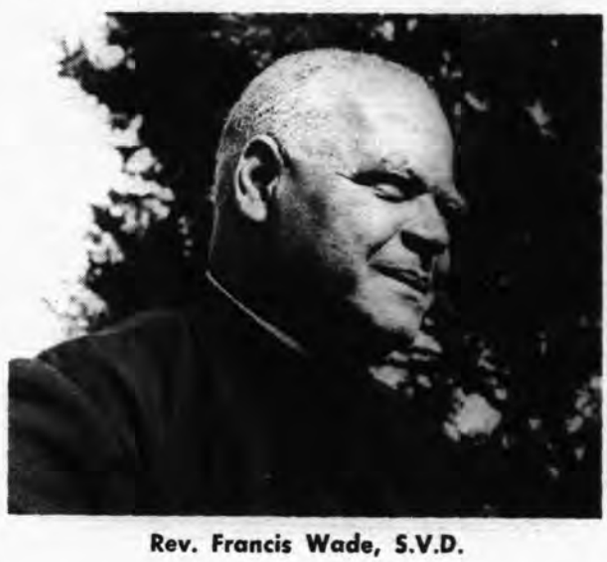
Rev. Maurice Rousseve, S.VD.

people. It was in 1950 that he was made pastor of Notre Dame Parish there. At the present time he is still at the head of this parish which, with its one attached mission numbers a total of 3,610 souls.

* * * * *

Maurice Rousseve was fourteen years old when he began studying for the priesthood at Greenville in the Fall of 1920. The transfer to Bay Saint Louis in the following year did not disturb his preparatory studies and in due time he graduated from St. Augustine Seminary to enter the Divine Word Missionaries' novitiate in Wisconsin. He pronounced his first vows on September 8, 1928. A few months later he grieved with his confreres at the death in February, 1929 of Father Matthew Christmann, S.V.D., the man to whom must go thanks for single handedly establishing Sacred Heart College at Greenville for training Colored priests. Bishop Richard O. Gerow conferred on Maurice Rousseve and his companions the tonsure and various orders each in its turn. On December 27, 1933 the deaconate was bestowed and the seminary began to make ready for the momentous ordination which remained.

Many friends of the Divine Word Missionaries and supporters of the move for more American Colored priests attended the ceremonies on May 23, 1934. So large was the crowd that the ordination had to take place out of doors. The families and relatives of the four candidates were present. The Rousseve family was there. This Colored Catholic family belonged to Holy Redeemer Parish in New Orleans. Among the eight children were to be found in time a priest,



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—the Editor

His Excellency, Bishop Richard O. Gerow, S.T.D. reads the Admonition at the outset of the ordination ceremonies twenty-five years ago. A large tent sheltered the Bishop and the thronging congregation at this historic outdoor ordination.

The newly ordained stand with Bishop Gerow and the great gathering of priests immediately after the ceremonies twenty-five years ago. Just to the right of the new priests stands the late Bishop Jules Jeanmard of the Lafayette, La. Diocese who later welcomed the Colored priests to work in his diocese. The newly ordained deacon shown standing just to the left of the new priests is Rev. Philip A. Morin who was later ordained a priest for a Central American diocese.

The four Colored priests immediately after their ordination 25 years ago. (l. to r.) Father Anthony Bourges, S.V.D.; Vincent Smith, S.V.D.; Maurice Rousseve, S.V.D.; Francis Wade, S.V.D.

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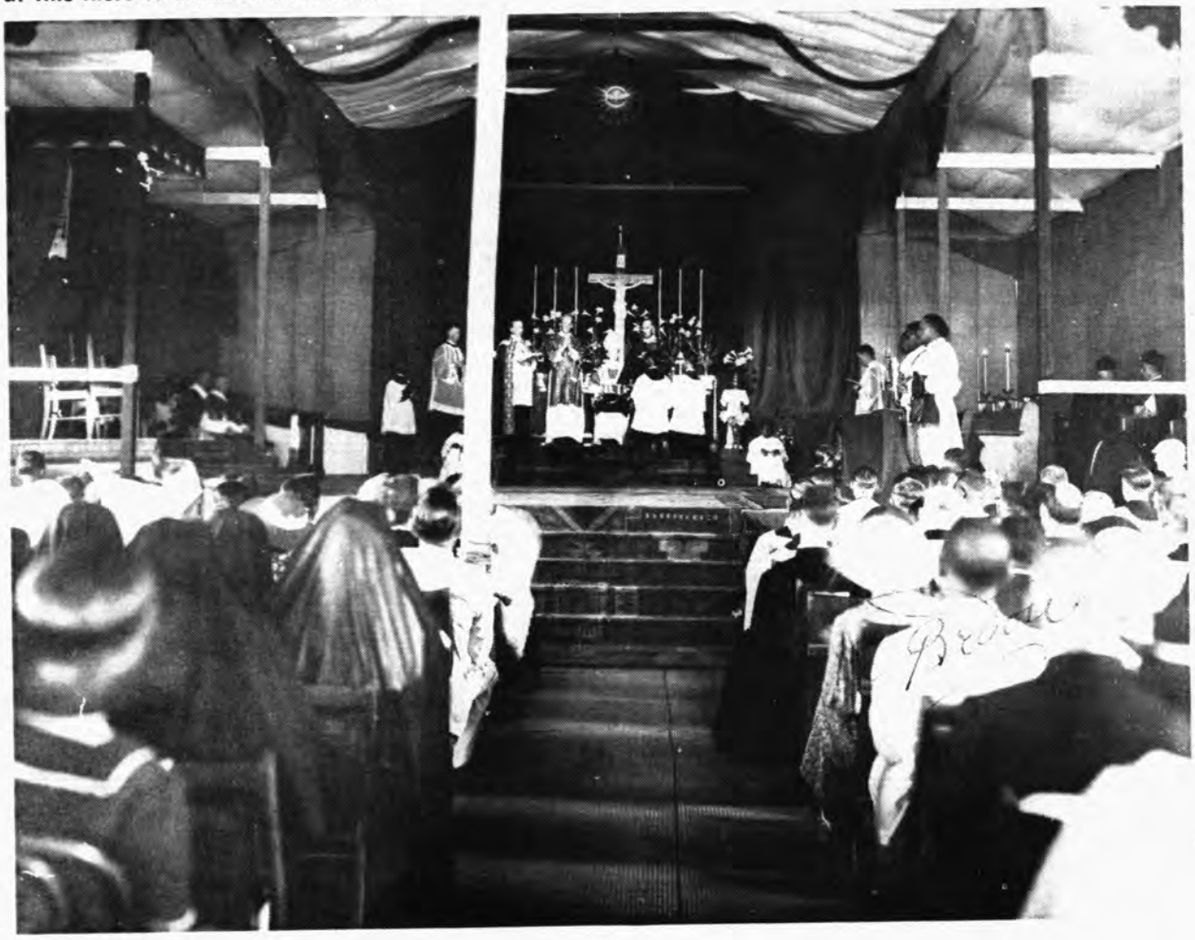

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(*Continued from page* 143)

to be the prefect or director of the major seminarians at St. Augustine Seminary. In 1953 he was re-assigned to the work in Louisiana becoming pastor of St. Benedict the Moor Parish at Duson, La. In the Fall of 1958 he was made pastor of St. Joseph Parish at Broussard, La. which, with its three attached missions, counts 1,650 parishioners.

* * * * *

Francis Wade was born in Washington, D.C. His elementary schooling was made in that city. He attended Washington's "M" Street High School. In 1924 he entered St. Augustine Seminary and began studying for the priesthood. His first vows in the Divine Missionary Society were pronounced on September 8, 1929.

After the May 23, 1934 ordination Father Wade was assigned to assist at Immaculate Heart of Mary Parish at Lafayette. Until the present year he has spent his entire priestly career in the Divine Word Missionaries' Louisiana parishes and missions among the Colored people. In 1937 he was assigned to care for St. Benedict the Moor Parish at Duson. In 1948 he was named pastor at Maurice, La. It was here that he built St. Joseph Church. From Maurice, Father Wade was reassigned as pastor at Immaculate Heart of Mary Parish in Lafayette in 1954. He built the parish's new church in 1958.

A distinct honor was accorded Father Wade in 1941 when the Knights of Peter Claver elected him their national chaplain. He served as admonitor to this group of Colored Catholics until the summer of 1956.

As he celebrates the twenty-fifth jubilee of his ordination to the priesthood Father Wade has spiritual care of 4,000 souls at Lafayette's Immaculate Heart of Mary Parish with its attached mission at Mouton Switch. At the same time he is the district superior of the Divine Word Missionaries who labor in Louisiana.

* * * * *

Vincent Smith came to the Greenville foundation in 1921. He was nearly 27 years old and had served in the army. So refined was his character, however, that he easily fitted in with the younger students. He moved smoothly along with them through the preparatory course at Greenville and Bay Saint Louis, pronounced first vows on September 8, 1928, received the orders one by one and finally stood ready for ordination to the priesthood in the Spring of 1934.

His assignment after ordination placed him as first assistant at Heart of Mary Parish in Lafayette. After a few years there he began to figure more and more as one meant for pulpit work and so was assigned to travel about delivering talks, retreats, and missions. This work occupied him in the years immediately before and through World War II. After the war he was made assistant at St. Peter's Church in Asbury Park, New Jersey. Soon he was made pastor of Our Lady of the Divine Shepherd Parish in Trenton. In October, 1949 Father Smith joined the Trappist community at Gethsemani, Kentucky which is not very far from Lebanon his birth place. On May 20, 1951 he made his vows as a Trappist monk and received the

Vincent Smith, O.C.S.O. 1952

new name, Father M. Simon. Immediately he was named novice master at the Trappist monastery of Piffard, New York. Before a full year had passed Father Simon died of a heart attack. Though he had transferred out of their order the Divine Word Missionaries continued to think of Father Simon as one of them and deeply grieved at the news of his death.

* * * * *

When the four Colored priests were ordained the Catholic Church in America had been waiting for the event. On September 2, 1932 at New York, Thomas W. Turner, President of the Federated Colored Catholics, remarking on the death of the Colored priest, Stephen L. Theobald, said:

"His going has, further, cut deeply into the ever contracting column of Negro clergy in the United States; only two left now and they separated far from the people by 'mountain, stream and sea'. The dark tragedy of this situation would be intensified were it not for the hopeful gleams of early ordinations which flicker across the horizon from Bay Saint Louis, Mississippi."

The participation of these Colored priests in the work among their own people was expected to produce good results. And that it did. The four priests' coming quickened the Faith among the Colored Catholics of the land. Not that the people looked for the Colored priests to work harder than White priests had been working, for that would be impossible, but that every people looks to be ministered to by priests of its own race. The Colored apostolate never did want for zealous workers. Several religious orders had long been assigning some of their most devoted priests to the work, with the Josephites engaged exclusively in it. And these priests endeared themselves to the Colored. But it had always been the wish of these devoted priests and of the people for more Colored priests in the apostolate to the Colored. Prior to 1934 there had been a few and then the apostolate for a long time looked in vain for more. Then on May 23, 1934 there appeared the first four priests of St. Augustine Seminary who went to work with zeal and with success. The Church in America watched and liked what it saw. From then on the interest of the Church in America for recruiting and training Colored vocations to the priesthood has grown apace. Today there are about 90 Colored Americans ordained priests and the seminaries all over the land stand open to Colored youths. With the Church in America made thus interested in having more Colored priests St. Augustine Seminary, now racially integrated, fully rejoices at the forthcoming jubilee celebrations.

Who is the Missionary?

Adapted from the writings of Rev. John J. Thilges, S.V.D., Divine Word Missionary

Like St. John the Baptist, the man who goes to the missions, whether among pagans overseas or among neglected people at home, leaves his family to prepare the way for Christ into the hearts of men. He is the "voice of one crying in the desert" of paganism and error and makes straight the path of Christ. And like St. John the Baptist, he is a man of penance and prayer. Without these he could never be a successful mediator between Christ and the pagans. Without these he could never hope to win justice for the Negroes and win the Negroes for Christ.

The missionary is a pioneer, a builder, a spiritual leader. In some areas he enjoys the romance of the explorer, or faces the challenges of the reformer. Oftentimes he encounters primitive conditions and stern poverty, even hatred and scorn, but he bears such hardships for the love of Christ. Being a man of courage he sets to work to build and teach where others would give up and retreat.

Yet more than all these things a missionary must be first and foremost the priest, another Christ, doing the work of Christ, teaching the law of Christ, no matter how unwelcome that law is. Whether he labors in the jungles of the South Pacific or in the stagnating towns of the South he must be a priest ever ready with the Word of God on his lips and the grace-giving sacraments at his command.

INTENTIONAL SECOND EXPOSURE

(*Continued from page* 143)

to be the prefect or director of the major seminarians at St. Augustine Seminary. In 1953 he was re-assigned to the work in Louisiana becoming pastor of St. Benedict the Moor Parish at Duson, La. In the Fall of 1958 he was made pastor of St. Joseph Parish at Broussard, La. which, with its three attached missions, counts 1,650 parishioners.

* * * * *

Francis Wade was born in Washington, D.C. His elementary schooling was made in that city. He attended Washington's "M" Street High School. In 1924 he entered St. Augustine Seminary and began studying for the priesthood. His first vows in the Divine Missionary Society were pronounced on September 8, 1929.

After the May 23, 1934 ordination Father Wade was assigned to assist at Immaculate Heart of Mary Parish at Lafayette. Until the present year he has spent his entire priestly career in the Divine Word Missionaries' Louisiana parishes and missions among the Colored people. In 1937 he was assigned to care for St. Benedict the Moor Parish at Duson. In 1949 he was named pastor at Maurice, La. It was here that he built St. Joseph Church. From Maurice, Father Wade was reassigned as pastor at Immaculate Heart of Mary Parish in Lafayette in 1954. He built the parish's new church in 1958.

A distinct honor was accorded Father Wade in 1941 when the Knights of Peter Claver elected him their national chaplain. He served as admonitor to this group of Colored Catholics until the summer of 1956.

As he celebrates the twenty-fifth jubilee of his ordination to the priesthood Father Wade has spiritual care of 4,000 souls at Lafayette's Immaculate Heart of Mary Parish with its attached mission at Mouton Switch. At the same time he is the district superior of the Divine Word Missionaries who labor in Louisiana.

Vincent Smith, O.C.S.O. 1952

* * * * *

Vincent Smith came to the Greenville foundation in 1921. He was nearly 27 years old and had served in the army. So refined was his character, however, that he easily fitted in with the younger students. He moved smoothly along with them through the preparatory course at Greenville and Bay Saint Louis, pronounced first vows on September 8, 1928, received the orders one by one and finally stood ready for ordination to the priesthood in the Spring of 1934.

His assignment after ordination placed him as first assistant at Heart of Mary Parish in Lafayette. After a few years there he began to figure more and more as one meant for pulpit work and so was assigned to travel about delivering talks, retreats, and missions. This work occupied him in the years immediately before and through World War II. After the war he was made assistant at St. Peter's Church in Asbury Park, New Jersey. Soon he was made pastor of Our Lady of the Divine Shepherd Parish in Trenton. In October, 1949 Father Smith joined the Trappist community at Gethsemani, Kentucky which is not very far from Lebanon his birth place. On May 20, 1951 he made his vows as a Trappist monk and received the

new name, Father M. Simon. Immediately he was named novice master of the Trappist monastery of Piffard, New York. Before a full year had passed Father Simon died of a heart attack. Though he had transferred out of their order the Divine Word Missionaries continued to think of Father Simon as one of them and deeply grieved at the news of his death.

* * * * *

When the four Colored priests were ordained the Catholic Church in America had been waiting for the event. On September 2, 1932 at New York, Thomas W. Turner, President of the Federated Colored Catholics, remarking on the death of the Colored priest, Stephen L. Theobald, said:

"His going has, further, cut deeply into the ever contracting column of Negro clergy in the United States; only two left now and they separated far from the people by 'mountain, stream and sea'. The dark tragedy of this situation would be intensified were it not for the hopeful gleams of early ordinations which flicker across the horizon from Bay Saint Louis, Mississippi."

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SEMINARY NEWS

By Frater Thomas Potts, S.V.D.

(A monthly report to our friends and alumni from the Divine Word Seminary at Bay St. Louis, Mississippi, home of the ST. AUGUSTINE CATHOLIC MESSENGER.)

Brother Peter to California

On April 8, the Divine Word Seminary in Bay St. Louis bade farewell to Brother Peter Boyer, S.V.D. as he left for the Divine Word Seminary in Arlington, California.

Brother Peter, of Algiers, La., first entered St. Augustine's in 1936. He pronounced his first vows as a missionary brother three years later, and consecrated himself to God for life by perpetual vows in 1945.

It is due to Brother Peter's efforts that the seminary has such a flourishing array of camellias and azaleas. His skill has won for the seminary hundreds of blue ribbons in flower shows along the Gulf Coast. The many seminary shrubs and trees, the beautiful ferns and palms, bear silent witness to his skill as a horticulturist.

Brother has also been the chief infirmarian at the seminary. Thanks to his skill and patience, many a member of the community has made quick recovery from illness.

Brother's many friends in Bay St. Louis will miss him. But the Divine Word Seminary in Arlington may rejoice that it has a good worker in Brother Peter to landscape the grounds there and to give the community the other advantages of his patient skill.

Father Placid Jordan, O.S.B.

With the many prophets of doom in circulation today, it was refreshing to hear a priest who is optimistic in regard to the world situation, Father Placid Jordan, O.S.B.

Known to the world as Max Jordan news reporter, foreign correspondent, and author, Father Jordan, who was ordained at the age of 56, took the new name "Placid" on entering the Benedictine Order. Father addressed the community on the evening of March 18.

Speaking from his wealth of experience in Europe, Father Jordan told the bad and good news about the state of Communism and predicted the eventual destruction of Communism from within. He was especially optimistic about the preservation of faith within the Orthodox Church. May future history prove him correct!

Altar Boys Retreats

The first day of recollection for altar boys this year was held on April 5. Seven such days were scheduled for the spring with over 200 boys in attendance.

The boys are given several short conferences, shown a short movie, taken on a tour of the grounds and buildings, given a chance to play softball, and, of course, given a chance to taste a seminary meal. Mass and short periods of prayer are also scheduled.

Frater Hartfield Myvett, S.V.D., ably directs the project. Several energetic theologians serve as guides and helpers.

Los Angeles, California, St. Leo Parish: Father Peter DeBoer, S.V.D., pastor of the parish most recently entrusted to the Divine Word Missionaries, is making preparations for a trip to his home in Holland where he will enjoy an extended vacation. Father Vance Thorne, S.V.D. of Greensboro, N.C. is the assistant at St. Leo.

Giddings, Texas, St. Margaret Parish: Father Albin Trublowski, S.V.D. of Salem, Mass. is pastor of this parish in the small town of Giddings amidst the rolling hills of south eastern Texas. His congregation is formed of Whites and Mexicans. It is small. The community is nonprosperous. So Father Albin continues to partially support himself literally by the work of his hands. His hand made rosaries are of exceptional quality and bring ready sales for their durability. However, the sale of rosaries is not nearly enough for a man to support himself and we feel it a pity that a missionary has to want for even basic income in the prosperous state of Texas.

Waco, Texas, St. John the Baptist Parish: Father Stanlee Gootee, S.V.D. of Loogootee, Ind. is pleased with the favor his kindergarten has found among the colored people of Waco. Many mothers who work away from home leave their tots in Father's well supervised kindergarten. Father Gootee thereby gains many friends and, what is more important, he gains an "in" with the Negro people of Waco a town with long Baptist traditions. Father's friendly ways and frequent home visiting is slowly building up the number of Negro converts in Waco.

A few of the children of Father Gootee's kindergarten with their supervisor.

Father Gootee felt the need for a larger building to house his kindergarten.

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Rev. Joseph Lawson Howze

New Colored Priest

Father Joseph Howze

The Reverend Joseph Lawson Howze will be ordained a priest for the Raleigh, N.C. Diocese on May 7, 1959.

The ordinand is the son of Albert O. Howze, Sr. and the late Helen Lawson. He was born at Daphne, Alabama on August 30, 1923. His early education was received at the Most Pure Heart of Mary School in nearby Mobile, Alabama whither the family moved after his birth. Later the family moved back to Daphne, and after the death of his mother, he was enrolled in the public schools of Baldwin County, Alabama in the environs of Mobile. Joseph Howze continued his education at the Baldwin County Training School at Daphne until the beginning of his junior high school year. Then he transferred to the Mobile County Training School at Plateau, Ala. from which he was graduated on June 2, 1944. He entered the Alabama State Teachers Junior College at Mobile in September, 1944 and was graduated with a Junior College diploma in May, 1946. In September of that same year, he entered the Alabama State Teachers College at Montgomery, Alabama and was graduated in 1948 with a Bachelor of Science degree in Science and Education.

The young instructor taught Biology at the Central High School in Mobile from 1948 until June, 1950. It was during his teaching career at Central High School that he took instructions in the Catholic Faith and was received into the Church. When he attended Most Pure Heart of Mary School in earlier years he was not a Catholic. The instructor's conversion was encouraged by one of his biology students, Marion L. Carroll, Jr., who was one of several Catholic students in his class. He received instructions from Father Benjamin M. Horton, S.S.J. and was baptized by Father Horton at the Most Pure Heart of Mary Church on December 4, 1948. He received his First Holy Communion at Our Mother of Mercy Mission at Plateau, Ala. on December 5, 1948.

Early in 1950 the new convert felt a desire to serve God as a priest. He discussed his thoughts with Father Vincent Warren, S.S.J. of Daphne, Ala. In September, 1950 he entered the Epiphany Apostolic College in Newburg, New York, a preparatory seminary of the Josephite Fathers, to begin his studies for the priesthood. After two years at Epiphany College his studies were interrupted for one year and during this year he taught biology at St. Monica's High School in Tulsa, Oklahoma.

In January, 1953 the young seminarian was accepted as a clerical student for the Diocese of Raleigh, North Carolina by His Excellency, the Most Rev. Vincent S. Waters, D.D., Bishop of Raleigh. Bishop Waters sent him to the Diocesan Preparatory Seminary in Buffalo, New York to continue his studies. He was graduated from that institution in June, 1954 and was assigned to study Philosophy and Theology at Christ the King Seminary, St. Bonaventure, New York.

Rev. Joseph Howze will be ordained at the Cathedral of the Sacred Heart in Raleigh by Bishop Waters. Father

Vincent Warren, S.S.J. will assist the new priest at the ordination ceremonies. Father Howze will celebrate his First Solemn Mass at Most Pure Heart of Mary Church in Mobile on May 10, 1959. The archpriest will be Father Edward J. Norton, S.S.J., pastor of the church; the deacon will be Father Carlos Lewis, S.V.D., professor of Dogmatic Theology at St. Augustine Seminary, Bay Saint Louis, Mississippi; the subdeacon will be Father John Ellard, S.S.J., assistant pastor of St. James Church, Prichard, Alabama. The sermon will be delivered by Father Joseph C. Verrett, S.S.J., a faculty member of St. Augustine High School, New Orleans, Louisiana. Father Martin Kenney, S.S.J., assistant pastor of Heart of Mary Church will be master of ceremonies. The altar boys of Heart of Mary Church will serve at the ceremony. Mrs. Olivia Rivers will be the organist and director of the choir.

Father Howze's home is now at Plateau, a suburb of Mobile. It is his cousin, Mrs. Susie N. Ansley, who has sponsored his education since his first college days. He has three brothers and two sisters. Until now none of them have been baptized Catholics, but one married sister, her husband, and seven of her eight children are now under instructions. The oldest boy of her family is already a Catholic.

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A special project of this magazine is that of keeping Catholic America informed of the growing number of its Negro priests. In the next month's issue we will publish an up-to-date listing of America's Colored priests.

Do you know of any American Colored priests most recently ordained or soon to be ordained? Let us know his name and address, please.

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British Honduras' New Priest

Note: Father Martin is not to be counted among the American Negro priests as he is of British Honduras. The following write-up is presented as evidence of this magazine's general interest in the growth of the local Negro Catholic clergy in a nearby country.

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Rev. Osmond Frank Martin was ordained a priest on April 3, 1959 in Sacred Heart Church as Stann Creek, British Honduras. His Excellency, the Most Rev. Robert Hodapp, S.J., D.D., Bishop of Belize, was the ordaining prelate. Father Martin sang his First Solemn Mass on April 5, 1959.

The new priest is the son of Mr. and Mrs. Justin Martin of Stann Creek. He received his elementary training at Sacred Heart School at the hands of the Holy Family Sisters of New Orleans, La. who staff several schools in the Belize area. In 1951 he was graduated from St. John College at Belize. The young student was given a scholarship by His Excellency, Archbishop Joseph E. Ritter of St. Louis, Mo., who has always shown a special interest in the missionary activity of the Church in Central America, and he entered St. Louis Preparatory as a prospect of the Belize Diocese. In 1953 he entered Kenrick Seminary at St. Louis for his philosophical and theological studies.

The new priest is British Honduras' second Negro priest. He has been appointed to work in the Diocese of Belize.

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Rain, rain go away!—from Holy Rosary Institute, Lafayette, La.

Real pals at St. Joseph School, Meridian, Mississippi

Learning to support the missions at St. Rose School, Bay Saint Louis, Mississippi.

St. Joseph High School, Meridian, Mississippi

Line-up at Immaculate Heart of Mary School, Lafayette, La.

St. Augustine's CATHOLIC MESSENGER asks you to help the Colored Missions of the South. Send yo

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Here's looking at you from Our Lady of the Rosary School, Jeanerette, Louisiana

Christ the King School, West Jackson, Mississippi

St. Bartholomew's High School, Little Rock, Arkansas

Scientific teen-agers at St. Joseph High School, Meridian, Mississippi

A candy machine yields its treasures at Notre Dame School, St. Martinville, Louisiana

Send your contributions to: Divine Word Missionaries, Bay Saint Louis, Mississippi

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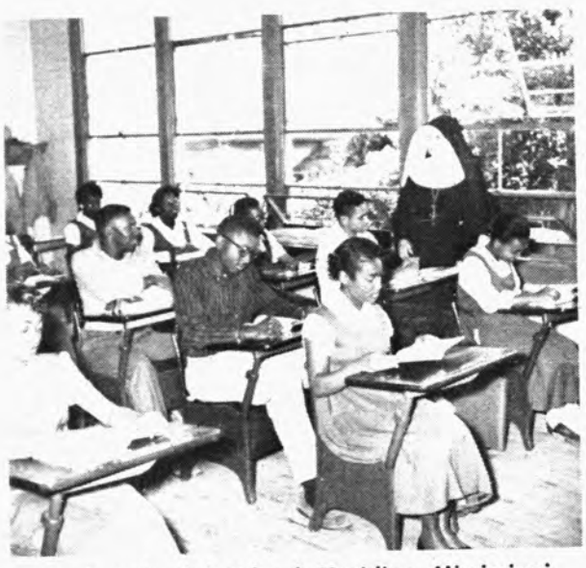

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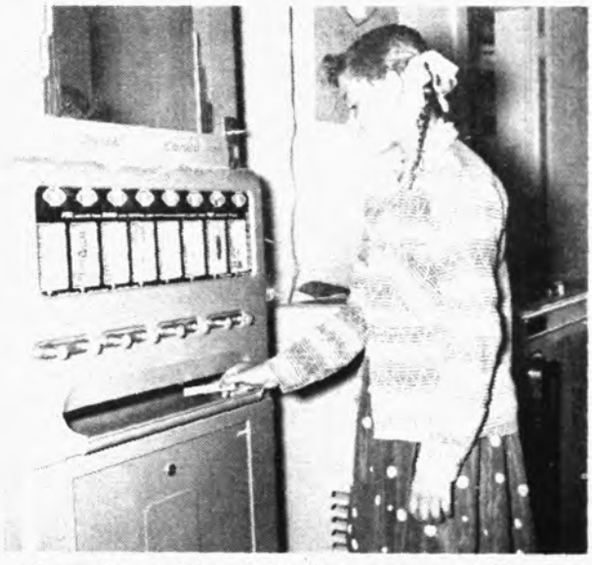

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153

Queen of May

O Virgin, we hail thee,
Thou lovely Queen of May;
In beauty rare thou bloomest
In heaven for aye.

Let's sing then and praise in joyful lay
The Virgin, the truly blooming May.

The blossoms are springing
On every bush and tree,
All nature glad is bringing
Her first charms to thee.

Let's sing then and praise in joyful lay
The Virgin, the truly blooming May.

O loveliest Mother,
We ask of thee today,
Accept our heart-born flowers
As offering of May.

The wreath at thy feet we humbly lay
O Virgin, thou truly blooming May.

The rose of love ardent,
The lily chaste and fair,
All nature brings its tribute,
Thy throne to prepare.

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The song "O Virgin, We Hail Thee"
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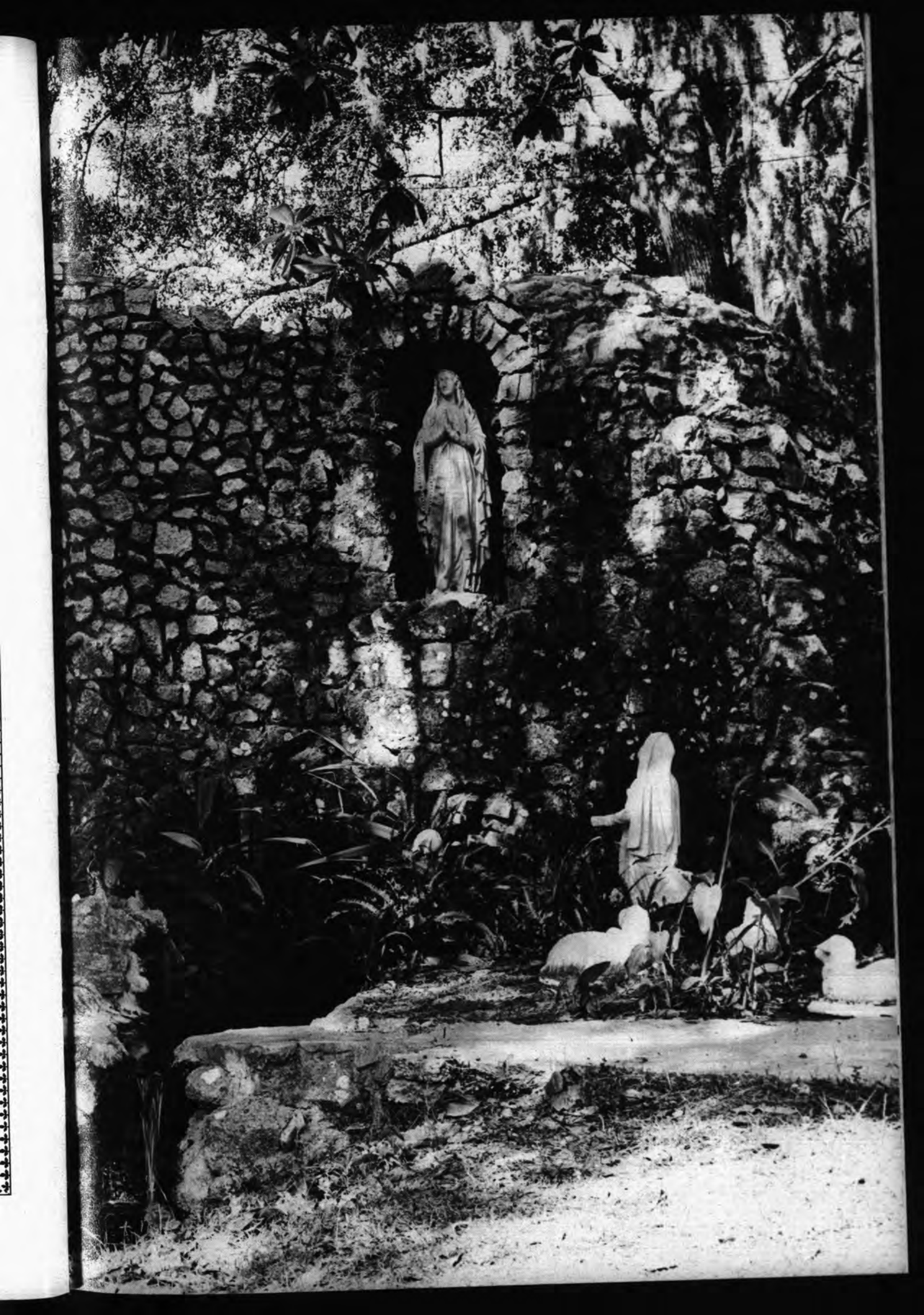

INTENTIONAL SECOND EXPOSURE

Queen of May

O Virgin, we hail thee,
Thou lovely Queen of May;
In beauty rare thou bloomest
In heaven for aye.

Let's sing then and praise in joyful lay
The Virgin, the truly blooming May.

The blossoms are springing
On every bush and tree,
All nature glad is bringing
Her first charms to thee.

Let's sing then and praise in joyful lay
The Virgin, the truly blooming May.

O loveliest Mother,
We ask of thee today,
Accept our heart-born flowers
As offering of May.

The wreath at thy feet we humbly lay
O Virgin, thou truly blooming May.

The rose of love ardent,
The lily chaste and fair,
All nature brings its tribute,
Thy throne to prepare.

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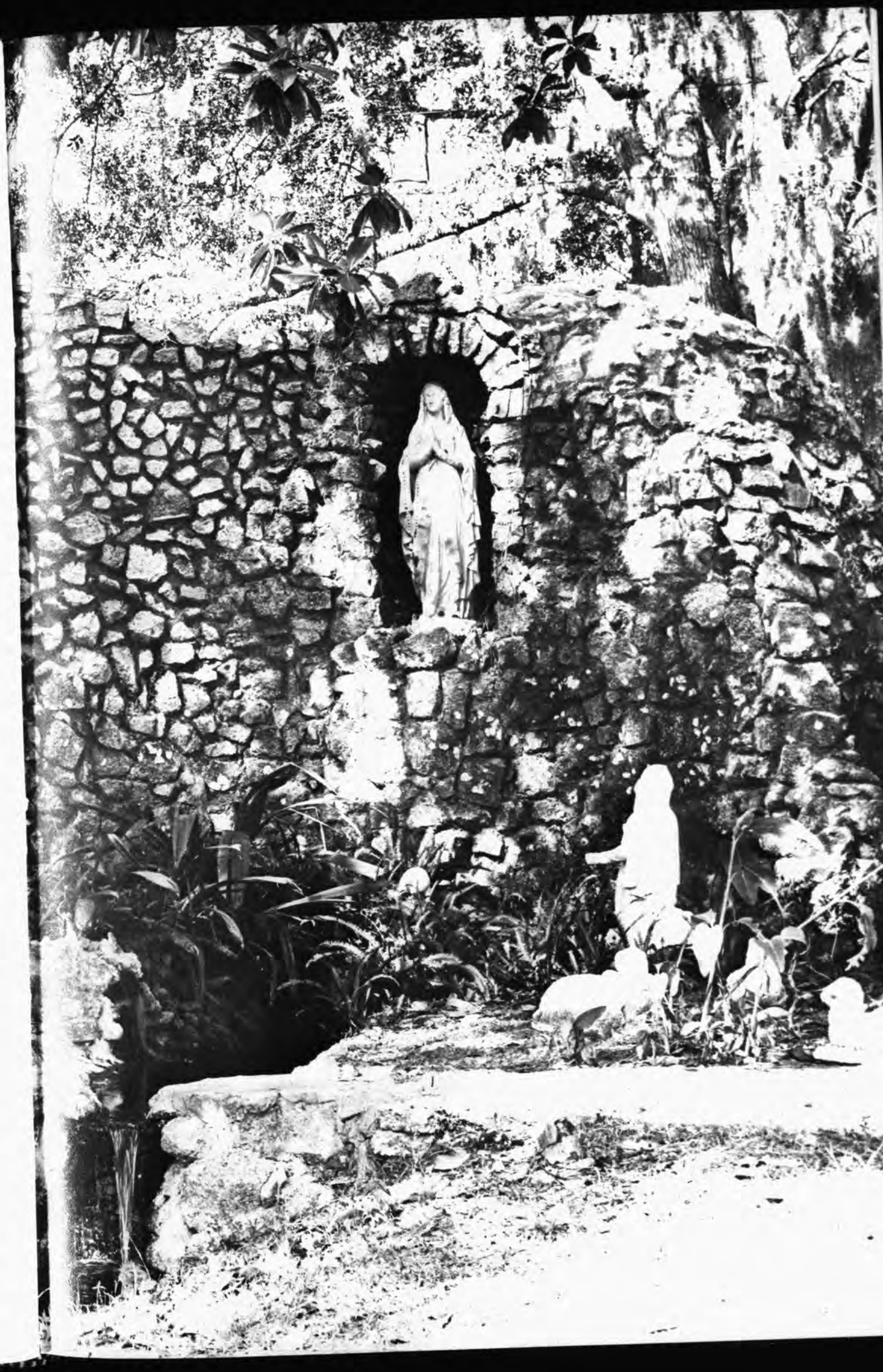

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Summer is the time for pleasure
Spent beneath the rays of sun,
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Make it God's most blessed one.
In this most enchanting season
Nature starts her life anew
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On the wings of color,
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From the rainbow flying
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From the deep green sea
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It holds within its magic look,
The water of some bubbling brook.

I hope no one will tear it down,
To build a house on that soil brown.
For many people, I am sure,
Have marvelled at its magic lure.

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Erlanger, Ky.

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of St. Augustine
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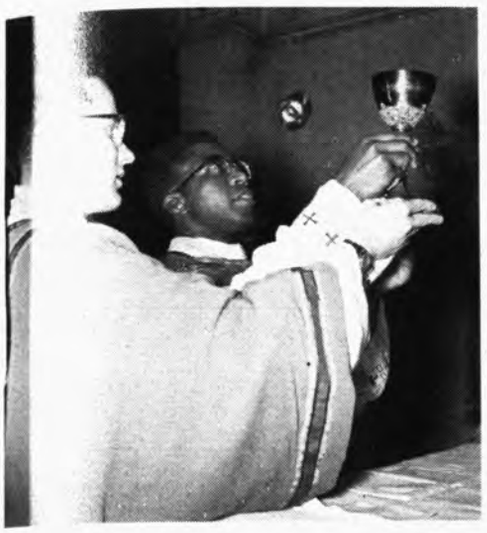

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